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RELIGIOUS COMMUNICATIONS.

WRITINGS OF SAINT POLYCARP.

SEVERAL ancient authors, particularly St. Hierom and Pionus, speak of the writings of Polycarp as if they were numerous, and it may be inferred from some expressions of Irenæus that he wrote several epistles. Of these, however, none are extant at the present day except that to the Philippians, which was written soon after his interview with Ignatius. (See p. 525.) This epistle appears to have been justly held in very high estimation by the christian church in the first ages. Suidas and Sophronius call it an admirable epistle. Irenæus says of it, that it is "a most incomparable epistle, from which such as are anxious about their salvation may learn the character of Polycarp's faith, and the truths which he preached." It seems to have been regarded by the primitive christians generally as inferior only to the holy canon, and St. Hierom states that, even in his time, it was read in the public assemblies of the Asian churches. It is, indeed, a truly evangelical composition.

Epistle of St. Polycarp, bishop of Smyrna, to the Philippians.

POLYCARP, and the presbyters that are with him, to the Church of God which is at Philippi: mercy unto you and peace, from God Almighty and Jesus CHRIST our Saviour, be multiplied.

I rejoiced with you greatly in our Lord Jesus Christ, that you hospitably entertained the patterns of true love,* and, as became you, conducted onwards those who were bound with chains, which are the ornaments of

* Meaning Ignatius and those who were with them.

the saints and the crowns of those who are the truly elect of God and of our Lord: and that the firm root of your faith, formerly celebrated,† doth yet remain and bring forth fruit in our Lord Jesus Christ; who was pleased to offer himself up even unto death for our sins, whom God raised, *having loosed the pains of death: in whom, though now you see him not, you believe, and believing you rejoice with joy unspeakable and full of glory*, whereunto many desire to enter; knowing that *by grace ye are saved, not by works,‡* but by the will of God through Jesus Christ. Wherefore *girding up your loins* serve God in fear and truth, forsaking empty and vain talking, and the error wherein so many are involved, *believing in him who raised up our Lord Jesus Christ from the dead and gave him glory*, and a throne at his right hand; to whom all things, both in heaven and in earth, are put in subjection, whom every thing that has breath worships, who comes to judge the quick and the dead, whose blood God will require of them that believe not in him. But he who raised him up from the dead will raise up us also, if we do his will, and walk in his commandments, and love what he loved, abstaining from all unrighteousness, inordinate desire, covetous-

† See St. Paul's Epistle to the Philippians.

‡ The expressions of Polycarp in this place are worthy of remark, and ought to exempt those in the present day who use the same terms in describing the cause of our salvation, but who insist also, with equal particularity, on the necessity of holiness, and on the purifying nature of true faith, from the charges of fanaticism, licentiousness, &c, which are so liberally heaped upon them by ignorant and misjudging men.

ness, detraction, false-witness, *not rendering evil for evil, or railing for railing, or striking for striking, or cursing for cursing*; but remembering what the Lord said when he taught thus: *judge not that ye be not judged; forgive and ye shall be forgiven; be merciful that ye may obtain mercy; with what measure ye mete it shall be measured to you again; blessed are the poor, and they which are persecuted for righteousness sake, for their's is the kingdom of God.*

These things, brethren, I write to you concerning righteousness, not of my own humour, but because you yourselves did persuade me to it. For neither I, nor any other such as I am, can attain to the wisdom of the blessed and glorious St. Paul, who was among you, and conversed personally with those who were then accurately instructed in the word of truth; and when absent wrote epistles to you, by which, if you look into them, ye may be built up in the faith delivered unto you, which is the mother of us all, being followed by hope, and led on by love both towards God and Christ and to our neighbour. For whoever is inwardly replenished with these things has fulfilled the law of righteousness, and he that is furnished with love stands at a distance from all sin. But *love of money is the root of all evil.* Knowing, therefore, that *we brought nothing into the world and that we shall carry nothing out*; let us arm ourselves with the armour of righteousness, and let us, in the first place, be ourselves instructed to walk in the commands of the Lord; and next, let us teach our wives to live in the faith delivered to them, in love and chastity; and that they educate and discipline their children in the fear of God: the widows, that they be sober and modest concerning the faith of the Lord; that they be engaged in continual intercession for all, and keep themselves from all slandering, detraction, false-witness, covetousness, and every evil work; as knowing that they are the altars of God, and that he accurately surveys the sacrifice, and that nothing can be concealed from him, neither of our reasonings, nor thoughts, nor the secrets of the heart. Accor-

dingly, knowing that God is not mocked, we ought to walk worthy of his command and of his glory.

Likewise let the deacons be unblameable before his righteous presence, as the ministers of God in Christ, and not of men; not accusers, not double-tongued, not covetous, but temperate in all things, compassionate, diligent, walking according to the truth of the Lord, who became the deacon or servant of all; of whom, if we be careful to please him in this world, we shall receive the reward of the other life according as he has promised to raise us from the dead; and if we walk worthy of him *we believe that we shall also reign with him.* Let the young men also be unblameable in all things, studying in the first place to be chaste, and to restrain themselves from all that is evil. For it is a good thing to get above the lusts of the world, seeing every lust wars against the spirit; and that *neither fornicators nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God, nor whoever commits base actions.*

Wherefore it is necessary that ye abstain from all these things, being subject to the presbyters and deacons as to God and Christ; and that the virgins also walk with a chaste and undefiled conscience. Let the presbyters be tender and merciful, compassionate towards all, reclaiming those that are in error, visiting the sick, not negligent of the widow, the orphan, and the poor, but ever providing what is honest in the sight of God and men; abstaining from all wrath, respect of persons, and unrighteous judgment, being far from covetousness, not hastily believing a report against any man nor rigid in judgment, knowing that we are all guilty and obnoxious to punishment. If, therefore, we ourselves stand in need of praying to the Lord that he would forgive us, we ought also to forgive others. For we are before the eyes of him who is Lord and God; and *we must all stand before the judgment seat of Christ, and every one give an account of himself.* Wherefore let us serve him with all fear and reverence, as he himself has commanded us, and as the apostles

have preached and taught us, and the prophets likewise who foreshewed the coming of our Lord. Be zealous of that which is good, abstaining from offences and false brethren, and those who bear the name of the Lord in hypocrisy, who seduce and deceive the weak. For *every one that confesseth not that Jesus Christ is come in the flesh is Anti-Christ*; and he who does not acknowledge the martyrdom of the cross is of the devil; and whosoever shall pervert the oracles of the Lord to his private lusts, and shall say that there is neither resurrection nor judgment to come, that man is the *first born of Satan*. Leaving therefore the vanity of many and their false doctrines, let us return to that doctrine which from the beginning was delivered unto us: let us be watchful in prayers, persevering in fasting and supplications, beseeching the All-seeing God that he would not lead us into temptation; for, as the Lord has said, *the spirit indeed is willing but the flesh is weak*. Let us unweariedly and constantly adhere to Jesus Christ, who is our hope and the pledge of our righteousness; *who bore our sins in his own body on the tree, who did no sin, neither was guile found in his mouth*; but endured all things for our sakes, that we might live through him. Let us then imitate his patience, and if we suffer for his name we glorify him; for such a pattern he hath set us in himself; and thus have we believed and entertained.

I exhort you all, therefore, that you be obedient to the word of righteousness, and that you exercise all manner of patience as you have seen it set forth before your eyes, not only in the blessed Ignatius, and Zosimus, and Rufus, but in others also among you, and in Paul himself, and the rest of the apostles: being assured that all these have not run in vain, but in faith and righteousness, and are arrived at the place promised to them by the Lord, of whose sufferings they were made partakers. For they loved not this present world but him who both died, and was raised up again by God for us. Stand fast, therefore, in these things, and follow the example of the Lord, being

firm and immovable in the faith, lovers of the brethren, and kindly affectionate one towards another, united in the truth, carrying yourselves meekly to each other, despising no man. When it is in your power to do good defer it not, for alms delivereth from death. *Be all of you subject one to another, having your conversation honest among the Gentiles*, that both you yourselves may receive praise by your good works, and that God be not blasphemed through you. For wo unto him by whom the name of the Lord is blasphemed. Wherefore teach all men sobriety, and exercise yourselves therein.

I am exceedingly troubled that Valens, who was formerly ordained a presbyter among you, should so little understand the place wherein he was set. I therefore warn you that you abstain from covetousness, and that you be chaste and true. Keep yourselves from every evil work. But he that in these things cannot govern himself, how shall he preach it to another? If a man refrain not from covetousness, he will be defiled with idolatry, and shall be judged among the heathen. Who is ignorant of the judgment of the Lord? *Know ye not that the saints shall judge the world*, as Paul teaches? But I have neither found any such thing in you, nor heard any such thing of you, among whom the blessed Paul laboured, and who are in the beginning of his epistle. For of you he boasts in all those churches which knew God at that time, whom as yet we had not known. I am therefore, brethren, greatly troubled for him and for his wife: the Lord give them true repentance. Be ye also moderate as to this matter, and account not such as enemies, but restore them as weak and erring members, that the whole body of you may be saved; for in so doing you build up yourselves.

I trust that ye are well exercised in the holy scriptures, and that nothing is hid from you: a thing as yet not granted to me. As it is said in these places, *be angry and not sin*; and *let not the sun go down upon your wrath*. Blessed is he who is mindful of these things, which, I believe, you are. The God and Father of our Lord Jesus

Christ, and Christ Jesus, the eternal High Priest and Son of God, build you up in faith and truth, and in all meekness, that ye may be without anger, in patience, forbearance, long suffering, and chastity, and give you an inheritance amongst his saints; and to us, together with you, and to all under heaven, who shall believe in our Lord Jesus Christ, and in his Father who raised him from the dead. Pray for all saints. Pray also for kings, magistrates, and princes, and even for them that hate and persecute you, and for the enemies of the cross, that your fruit may be made manifest in all, that you may be complete in him.

Ye wrote unto me, both ye and Ignatius, that if any one go into Syria he might carry your letters along with him: which I will do so soon as I shall have a convenient opportunity, either myself, or by some other, whom I will send upon your errand. According to your request we have sent you those epistles of Ignatius which he wrote to us, and as many others of his as we had by us, which are annexed to this epistle, by which ye may be greatly profited. For they contain in them faith and patience, and whatever else is necessary to build you up in the Lord. Send us word what you certainly know, both concerning Ignatius himself and his companions. These things have I written unto you by Crescens, whom I have heretofore commended to you, and do still recommend: for he has unblameably conversed among us, as also I believe amongst you. His sister also shall be recommended to you, when she shall come unto you. Be ye safe in the Lord Jesus Christ. Grace be with you all.—Amen. Q.

THE CRY OF INJURED TEXTS, NO. III.

MR. OBSERVER,

If any text in the Bible has a claim to your protection, surely I have; because you yourself have been frequently the occasion of my being shamefully perverted and abused. You are sending forth into the world a periodical publication, which ought, as many think, to

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have no other ends in view than to maintain some party opinions, or support some hireling writers; or, at best, to promote the extension of learning: yet have you taken your post under the banners of religion, and presumed to contend against false doctrines, and even to espouse the cause of vital godliness. "What, Sir, have you to do with practical piety? How has this come within the province of a magazine or review? (says a grave formalist.) *Be not righteous over much.*" Yes, Sir, against you am I quoted in this manner, as well as against all who are a little more righteous than their neighbours: and I am supposed by the generality of the world to give you very just reproof. Now, as I am introduced on every occasion, and almost always *in opposition* to true religion, I think it of importance, with your permission, to make known somewhat of my mind.

I cannot then be but indignant against those who, if they see a person beginning to love and serve God, and to seek in earnest the welfare of his soul, bring me in to check his ardour, and to stop his progress. Can it be thought that this was ever my intention? Will any man in his senses imagine that I ever intended to say to the world, Do not love God too much; do not serve the Lord Jesus Christ with too much zeal; do not attain too much purity; do not exercise too much love towards your fellow-creatures? Would not a multitude of other passages of scripture stand forth to contradict me? Would they not lift up their voice and say, You must "love God with all your heart and mind and soul and strength:" you must "be ready to be bound, or even to die, for the name of the Lord Jesus;" you must "be pure as he is pure, and holy as he is holy:" you must "love your neighbour as yourselves," and "be willing even to lay down your lives for the brethren." In truth, Sir, I think that they who are so ready to bring me forward on these occasions, wish me to be understood, not as saying, "*Be not righteous over-much,*" but, "*Be not righteous at all:*" for they introduce me, not to moderate

the ebullitions of intemperate zeal, but to suppress the very first thoughts of religion. And I am the more confirmed in this sentiment, because I never once overheard these persons saying to their neighbours, "Be righteous *enough*:" no: all their fear has been on the side of excess; and they never express the smallest solicitude about a defect. These persons can see their neighbours living as if there were no God, and yet never caution them against the sinfulness and danger of such a state: but if they see one beginning to fear God, then they cry, "*Be not righteous overmuch.*"

That I may stop the mouths of these people, or at least put the world on their guard against them, I beg to say what I do mean.

Solomon mentions two things which he saw with much pain and grief; the one was, that *righteous persons* were often persecuted unto death for their righteousness; the other was, that *wicked persons*, who had justly forfeited their lives, often proceeded in their wickedness with impunity. To each of these, therefore, he gives a *salutary caution*. To the *righteous*, he says, "Do not, from a fond conceit of your own superior wisdom and righteousness, conduct yourselves so imprudently as to give just occasion to your persecutors to destroy you:" to the *wicked*, he says, "Do not foolishly persevere in your wickedness till you provoke God to cut you off by some signal judgments." He then adds a *word of advice* to both of them; and recommends them to cultivate "the fear of God" as the best preservative against ungodliness on the one hand, and indiscretion on the other.*

*The whole passage runs thus: "All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness. Be not righteous overmuch, neither make thyself overwise: why shouldest thou destroy thyself? Be not overmuch wicked, neither be thou foolish: why shouldest thou die before thy time? It is good that thou shouldest take hold of this, yea also from this withdraw not thine hand: for he that feareth God shall come forth of them all." Eccl. vii. 15—18.

Now what a manifest perversion is it to cull out my words, and apply them in the manner they do! If they were to meet with a conceited religionist that was disputing with every body about his own peculiar tenets, and was ready to anathematize all who did not accord with him; or an uncharitable churchman, who, on account of his attachment to human forms and establishments, was ready to exclude all non-conformists from the pale of the christian church; or a proud bigoted Dissenter, who was always railing against the establishment as if a continuance in it were almost incompatible with salvation; or a conceited novice in religion, who, because he has attained some little insight into the way of salvation, thinks he must immediately leave his shop-board and become a preacher of the gospel: if, I say, they were to meet with such characters, they could not do better than introduce me to them, because it was my intention to oppose all that intemperate and fiery zeal which the professors of religion are too apt to indulge; and, at the same time, to bring christians nearer to each other, by discouraging a blind superstition on the one hand, and a needless scrupulosity on the other. It is plain and obvious that these evils arise from an over-weaning conceit of men's own wisdom, and that they tend to injure, and ultimately to destroy, the soul. These things, therefore, I labour to prevent. But how can real religion destroy the soul? And, if it do not, how can I, with any colour of justice, be brought to discountenance the fear of God? Do, Mr. Observer, inform your readers, that, while I caution them against being righteous *overmuch*, I am earnestly desirous that they should be *truly* righteous, *wisely* righteous, and righteous *enough*. My first wish is, that they should not take the opinions of men for their standard, but the word of God. My next desire is, that they should, in conforming to its precepts, pay a due attention to circumstances of time and place, "not casting their pearls before swine," but "walking in wisdom toward them that are without." I would have them "wise as ser-

pents, while they are harmless as doves." And lastly, I entreat them not to stop short through fear of being too religious; for, provided they be right as to the manner in which they serve God, they cannot possibly exceed in respect to the degree. If they have attained as much as St. Paul himself, I would not have them satisfied with their attainments; but, like that holy apostle, let them "forget the things that are behind, and reach forth unto those which are before, and press toward the mark for the prize of their high calling of God in Christ Jesus." Let them take his words for their motto, "*This one thing I do.*" Let them "walk as Christ himself walked." Let them strive to be "perfect, even as their Father which is in heaven is perfect." Eccl. vii. 16.

To the Editor of the Christian Observer.

I BEG leave to state some objections which occur to W. H.'s criticism on Rom. iii. 25. given in your number for August last. The change of *declare* to *demonstrate* seems to me needless. The latter is also less intelligible to common readers than the former, which, with literate readers, is become almost entirely a technical term. Nor ought *εὐδαιμονία*, in my opinion, *apud metaphysicos*, to be translated *demonstration*. The expression *ἡ δικαιοσύνη αὐτοῦ*, *his righteousness*, does not mean, as I apprehend, "*the righteousness of his laws, the justice of his government, and his own immaculate purity,*" but, as in ver. 21, 22, *the righteousness which God has provided*: nor is it very obvious how heavy judgments inflicted on sinners in former periods of the world—judgments of war, of famine, and of pestilence, overwhelming earthquakes, devouring fire from heaven, the inundation of the whole earth, should speak *forbearance* or *the passing by* the sins of mankind, however inferior they may be thought to the heaviest judgment of sin, the agony of the cross. *ἡ ἀνοχή τοῦ Θεοῦ*, *the forbearance of God*, seems, in this place, a lax, popular, devotional expression, a pious sentiment awakened in the writer, chiefly, per-

haps, by *προγεγονότων*; and is, consequently, to be neglected in strict doctrinal interpretation. If, however, the phrase *ἡ ἀνοχή τοῦ Θεοῦ* has here any strict doctrinal meaning, it must have reference to the retrospective influence of the atonement, producing, so considered, *forbearance* towards the sinners of the times preceding. *Passing by*, or *passing over*, ought, in accurate theology, to signify the same as *remission*, or *forgiveness*; for it cannot be intended to maintain *the forbearance of God* in the sense of *connivance* without regard to mediation. *Πάρεσις*, however, does not appear to me, *properly*, to signify *passing by* or *passing over*, but as *properly*, *remission* or *forgiveness* as any other term in the scriptures. Lastly, if *διὰ*, like *for*, had forty meanings, it would in all include, as a fundamental and essential part, the idea of *cause* or *reference to*; so that *for* or *in order to*, *because* or *on account of*, will any of them here suit an interpreter.

AΦΕΙΣ.

To the Editor of the Christian Observer.

It is an opinion so current among some religious persons as almost to have acquired the authority of an axiom, that christians must necessarily *decline* (as it is usually expressed) *from their first love*; or, in other words, that they must expect to lose after a time that holy and spiritual frame of heart, which, at their first conversion to God, animated their religious duties, and disposed them with cheerfulness and vigour to run in the way of his commandments. This opinion seems to me to be fraught with deception and danger, and should you be of the same mind, you will probably find a place in your Miscellany for the following thoughts upon the subject.

In the epistle addressed by Jesus Christ to the Ephesian Church (Rev. ii. 4.) after much commendation of her works, and labour, and patience, there is a very remarkable exception to this general praise expressed in the following terms—"Nevertheless, I have somewhat against thee, because thou hast left thy first love." This is, I

think, the only passage of sacred scripture where this peculiar phrase occurs, and the circumstances of marked and decided disapprobation under which it here meets us, are little calculated surely to countenance the doctrine now proposed to be examined. It should seem, indeed, absolutely unaccountable how any persons, having read this pointed censure, and professing reverence for the scriptures, could have ever ventured to entertain an opinion so palpably contradictory to the language of inspiration. But a little reflection will, however, discover the probable sources of the error in question; and these, as my observation inclines me to believe, are the two following:

1. A mistake about the matter of fact. *Many* religious professors, it is confessed, do leave their first love, and hence a slight observer concludes, that *all* do. He sees multitudes, after an hot fit of religious profession, becoming lukewarm, growing weary of well-doing, relaxing in their attendance on the ordinances of religion, conforming to the vanities of the world, &c. He has been an example, perhaps, himself of the same thing, and therefore willingly concludes, for the quieting of his own conscience, that it is the common course and progress of things.

Some, no doubt, amongst those who experience such a declension, are in the main sincere persons; who, though influenced for a time by the loose example of the professors around them, cannot long satisfy themselves with the lukewarm state into which they are fallen, but, through grace, speedily repent and do their first works. But many, it is to be feared, are mere "stony-ground" hearers, whose animal feelings (mistaken for genuine religious affections) have been excited for a while; but who, having no root in themselves, finally apostatize to the world, or settle into a lukewarm state of mind.

2. A mistake about the nature of the affections, by which the effervescence of an affection (if I may so express myself) is confounded with the affection itself; so that when the one has subsided, the other is supposed to be extinct.

The lively exercise of any affection, when recently excited, and accompanied (as in that case frequently happens) with poignant sensations, wrought up, perhaps, to ecstasy, and taking possession of the whole man so as to swallow up for a time every other feeling, and suspend in a greater or less degree the exercise of reason and judgment, is one thing. The same affection, cooled down to the ordinary and more healthful temperature of the soul, settled into an habit, and operating as a principle at once firm and tranquil, controlled by reason, and directed in its exercise by the dictates of sound judgment and discretion, is quite another thing. The former state of mind may, doubtless, be often realized in the outset of a religious course, under the first and powerful impulses of religious hope and joy; and such a state, we are very ready to grant, is not designed to be permanent, nor, for very obvious reasons, as well moral as physical, can it possibly be so. There is much, indeed, of a splendid and imposing aspect in the sensible joys, and the lively zeal which generally mark the character of the young convert. But these appearances are more specious than solid, and there is much imperfection, undiscerned by the vulgar and superficial eye, in these first, and unripe fruits of the religious principle. The joy felt has very selfish mixtures: the love and zeal abound not in knowledge and in all judgment: with great fervency of spirit, there is much ignorance of the heart, the complicated depravity and deceitfulness of which are as yet but faintly perceived and felt: and very crude, confused, and defective notions are entertained of the great scheme of christian doctrine and duty.

As experimental knowledge in all these respects is increased, and a spiritual understanding is attained, the principle of divine love necessarily strikes deeper root, and its fruits become more mature. Confidence in God, and every filial disposition, are confirmed: godly sorrow, self-jealousy, conscientious regard to the rule of duty, and, in short, every legitimate evidence of growth in grace, or (which

is the same thing) of increase in divine love, is in reality produced.— Yet, through error of judgment, such a man may mistake his own case, and it may be mistaken by others, who judge of things according to the appearance. The man is more wary and cautious than before, less self-confident, more watchful over his motives of action, more afraid of gratifying pride and self, while he is seeking only the glory of God: and hence he is probably less talkative, less obtrusive in his zeal, less disposed to bring himself forward to notice on every occasion: he thinks more before he speaks, and deliberates more before he acts. On these, and other similar accounts, he may be thought to be declining in his religious profession, and to have “left his first love,” (and may sometimes suspect the same himself) when in reality nothing is further from the truth.

This representation of the matter in question may be illustrated and confirmed by considering what is the nature and operation of the affections, as exercised towards *other* objects. The passion of the lover, for example, is a very different thing from the attachment of the husband after twenty years possession. Yet, though there be less of *emotion* in the latter case, there may be, and often is, much more of solidity and strength. If the object be worthy the long acquaintance with her virtues, the constant reciprocation of benefits, the nameless ties belonging to the parental relation, with many other sources of endearment daily accumulating through a succession of years, will necessarily draw the bond of affection much closer than before, and the man may with truth be said to love his wife better than he did on the day of marriage: though the heat and ardour of his first love be abated, and his present behaviour and feelings be of so calm and rational a kind, that the inconsiderate and inexperienced may be ready, perhaps, to accuse his love of declension, and to impute to it languor and indifference.

Let this important distinction, then, between the two states or conditions

of the same affection of mind, be ever kept in view in all our discussions of the christian life and character, and it will give correctness to our opinions, and preserve us equally from the error of the enthusiast, and from that of the lukewarm. If too much stress be laid upon those emotions, which consistently with the nature of man cannot be lasting, a false standard of christian attainment is set up, by which the attention is called off from the more solid and scriptural evidences of love to God, to such as are at best dubious and uncertain, oftentimes fanciful and delusive. The natural consequence is, that all spiritual religion is discredited as the blind impulse of imagination and passion: the humble christian is discouraged and grieved: and the presumptuous, the noisy, and ostentatious professor, who ought to be reproved, is but too frequently countenanced and comforted. That a mistake of this nature exists, none who know the state of the religious world will deny; though candour may, perhaps, suggest, as some extenuation of the censure which it so justly merits, that it is by a dread of the opposite dangerous opinion (and which this paper is more directly intended to expose) that its advocates have been misled. These religionists refer too much to feelings, too little to principle. The warm emotions, and lively joys, which the captain of our salvation sometimes sees good to deal out by way of cordial to his faithful soldiers, to invigorate them for battle, or refresh them after it, they mistake for the wonted and daily sustenance which he has engaged to supply; not reflecting how little consistent such a state of mind would be, were it permanent, with that condition of warfare and trial for which the disciples of Christ are designed in the present world.

The pernicious tendency, however, of the opposite opinion, that opinion I mean to which I have alluded in the beginning of this paper, appears to me in a still more serious light. It serves to vindicate that very conduct which our blessed Lord so strongly condemns.

ed in the Church of Ephesus. It takes away, in effect, all marks of discrimination between the real christian and the mere professor of the gospel, who "has a name to live, but is dead." It sanctions lukewarmness on principle, and rocks to sleep, in carnal security, those who ought rather to be awakened to a sense of the dangers of their state. There may be real piety where the religious affections are not held, as duly as might be wished, under the control of enlightened principle; but the opinion which I am now combating militates equally against the principles and the feelings that constitute vital godliness. To be told, (and if not told it in so many words, it is the sense, I fear, of much of the unguarded language which may be heard upon the subject both in conversation and from the pulpits of some popular teachers): to be told, that we *must* necessarily lose all that life and power of true religion, which renders the service of God "perfect freedom," and enables us to "run with patience the race set before us:" that the world *must* resume its empire over our hearts; that sinful habits *must* regain the ascendancy they had lost in us, &c. How mischievous must be the effects of such a doctrine! How must it dishearten the diligent christian, who is desirous to abound in the work of the Lord, and to increase in every holy attainment! Is it not to tell him, in effect, that his efforts will be inevitably disappointed—that his labour will be in vain in the Lord? And how must it embolden and solace the hypocrite! Is it not, in effect, to tell *him*, that his faith, though it worketh not by love, is the faith of the children of God.

N. G.

To the Editor of the Christian Observer.

As I observe that an interesting paper, signed B. V., which appeared in your number for April last, p. 211, has not yet been particularly noticed; and as the erroneous opinions of which it treats, though perhaps not so likely as some others to fall under the

observation of the generality of your readers, appear to me replete with mischief and delusion, I have transcribed some passages (which you will, perhaps, think useful to insert in your publication) from an author who afforded much satisfaction to my mind at a time when being newly brought under the influence of religion, I was much disturbed with doubts and perplexities, and in considerable danger of being misled by the sentiments which have given your correspondent so much trouble among his people. Being ignorant of the way in which hope and consolation are to be obtained—by a right understanding and belief of the invitations and promises held out in the sacred scriptures to all who truly repent of their sins, and flee for refuge to the blessed Saviour; I was led to look with anxiety for some wonderful dream or vision, or for the voice of a heavenly messenger pronouncing the forgiveness of my sins: not considering, that instead of simply relying on the revelation which God hath been pleased to vouchsafe us, this was nothing less than presumptuously expecting a new revelation, which nothing in God's word has given any one the least warrant to expect. My distress, however, as I have already observed, was entirely removed, and my mind firmly established, by the perusal of the author in question: and should the following extracts afford any satisfaction to B. V., or to such of your readers as may, perhaps, never have yet perused President Edwards on Religious Affections, it would give sincere pleasure to your constant reader, PHILALETHES.

"MANY who have had (impressions on the imagination) have very ignorantly supposed them to be of the nature of spiritual discoveries. They have had lively ideas of some external shape and beautiful form of countenance; and this they call spiritually seeing Christ. Some have had impressed upon them ideas of a great outward light; and this they call a spiritual discovery of God's or Christ's glory. Some have had ideas of Christ hanging on the cross, and his blood running from his wounds; and

this they call a spiritual sight of Christ crucified, and the way of salvation by his blood. Some have seen him with his arms open ready to embrace them; and this they call a discovery of the sufficiency of Christ's grace and love. Some have had lively ideas of heaven, and of Christ on his throne there, and of shining ranks of saints and angels; and this they call seeing heaven opened to them. Some from time to time have had a lively idea of a person of a beautiful countenance smiling upon them; and this they call a spiritual discovery of the love of Christ to their souls, and tasting the love of Christ. And they look upon it a sufficient evidence that these things are spiritual discoveries, and that they see them spiritually, because, they say, they don't see these things with their bodily eyes, but in their hearts, for they can see them when their eyes are shut. In like manner, the imaginations of some have been impressed with the sense of hearing: they have had ideas of words, as if they were spoken to them; sometimes they were the words of scripture, and sometimes other words: they have had ideas of Christ's speaking comfortable words to them. These things they have called, having the inward call of Christ, hearing the voice of Christ spiritually in their hearts, having the witness of the spirit, and the inward testimony of the love of Christ, &c.

"The common and less considerate sort of people are the more easily led into apprehensions that these things are spiritual things, because spiritual things being invisible we are forced to use figurative expressions in speaking of them, and to borrow names from external and sensible objects to signify them by.

"There appears to be nothing in the nature of these ideas above the power of the devil. It is certainly not above his power to suggest thoughts to men, because otherwise he could not tempt them to sin. Yea, it is certain that the devil can excite, and often hath excited, such ideas. They were external ideas which he excited in the dreams and visions of the false prophets of old,*

* Is it not, among others, a satisfactory proof how little this kind of impressions is to

who were under the influence of lying spirits that we often read of in scripture, as Deut. xiii. 1. 1 Kings xxii. 22. Is. xxviii. 7. Ezek. xiii. 7. Zech. xiii. 4. And they were external ideas which he excited in the mind of the man Christ Jesus, when he shewed him all the kingdoms of the world with the glory of them, when those kingdoms were not really in sight.

"Again, it is evident, from what has been observed and proved, that the immediate suggesting of the words of scripture to the mind has nothing in it which is spiritual and divine, in that sense which gracious experiences are.

"As the suggesting words of scripture to the mind is only exciting ideas of certain sounds or letters, so it is only one way of exciting ideas in the imagination; for sounds and letters are external things, that are the objects of the external senses of seeing and hearing."

"It may be so, that persons may have gracious affections going along with scriptures which come to their minds; and the spirit of God may make use of those scriptures to excite them: as when it is some spiritual sense, taste, or relish they have of the divine and excellent things contained in those scriptures which excites their affections, and not the extraordinary and sudden manner of words being brought to their minds. They are affected with the instruction they receive from the words, and the view of the glorious things they contain; and not because they come suddenly, as though some person had spoken the words to them, thence concluding that God did, as it were, immediately speak to them."

"The first comfort of many persons, and what they call their conversion, is after this manner. After awakening and terrors, some comfortable promise comes wonderfully to their minds, and the manner of its coming makes them conclude it comes from God to them: and this is the very thing that is the foundation of their faith, hope, and comfort. Hence they take their first encouragement to trust in God and Christ,

be regarded, that persons of sentiments diametrically opposite in religion, and who totally unchristianize each other, have alike laid claim to such divine manifestations?

because they think that God has thus already revealed to them that he loves them, and has already promised them eternal life, which is very absurd: for it is God's manner to reveal his love to men and their interest in the promises *after* they have believed, and not *before*; because, they must first believe before they have any interest in the promises to be revealed. The Spirit of God is a spirit of truth, and not of lies: he don't bring scriptures to men's minds to reveal to them that they have an interest in God's favour and promises when they have none, having never yet believed. God's manner is not to bring comfortable texts of scripture to give men *assurance* of his love, and that they shall be happy, before they have had the faith of *dependance*. And if the scripture, which comes to a person's mind, be not so properly a promise as an invitation; yet, if he makes the sudden or unusual manner of the invitation coming to his mind, the ground on which he believes he is invited, it is not true faith. True faith is built on no precarious foundation; and the only certain foundation which any person has to believe that he is invited to partake of the blessings of the gospel, is, that the word of God declares that such and such persons are invited, and that God who declares it is true and cannot lie. If a sinner be once convinced of the veracity of God, and that the scriptures are his word, he will need no more to convince and satisfy him that he is invited: he will not want any new speaking of God to him: what he hath spoken already will be enough."

To the Editor of the Christian Observer.

I INCLOSE the copy of a letter which I lately discovered in turning over the pages of a volume of the Gentleman's Magazine for 1756. It struck me forcibly as a melancholy proof of the diminished sense of the importance of religion and religious institutions which prevails among us: and I cannot help wishing that it may appear in the Christian Observer, were it only in the hope of exciting the clergy to "jealousy;" and convincing the public in general, that a due regard to the sabbath is not necessarily the characteristic of an En-

thusiast or Methodist. I would also remark, that if, in 1756, there was any force in the arguments which are here employed to prove the expediency of not profaning the sabbath by military exercises, (to say nothing of moral obligation, which is, at least, as strong now as it was then,) their force has been increased in a tenfold proportion by the peculiar circumstances of the present times. It must give serious concern to every reflecting mind to observe, how readily many of the warmest opponents of the jacobinical sect are brought to coalesce with these enemies of every sacred institution, and to promote their impious designs, whenever points involving the interests of religion are brought into discussion. N. G.

Address of the Clergy within the Archdeaconry of Stowe, in the County of Lincoln, to their Diocesan, to oppose the Clause in the Militia Bill for exercising the Men on Sundays.

To the Right Rev. the Lord Bishop of Lincoln.

WHEREAS, in a draught of a bill for raising and new-modelling the militia, it is proposed, that the men should be trained and disciplined on Sundays in the afternoon, during the greatest part of the year—the archdeacon and clergy of the archdeaconry of Stowe beg, with all humility and duty, to lay before your lordship our sentiments and apprehensions of the irreligion, mischiefs, and inconveniences of it, and to desire your advice and direction, if the clause should be offered in any future bill.

Supposing the sabbath to be a divine institution and of perpetual moral obligation, we conceive that the designation of any part of it to the purpose aforesaid will be a diversion of it from its original proper intention, as a day set apart by God for rest from labour, and all ordinary civil actions and employments, and devoted only to religious uses. In which case we need not represent to your Lordship, that it will be enacting the breach of the sabbath by law in this country, and, in effect, a daring and most outrageous insult upon the authority and majesty of the supreme legislator; that, as a national act, it will involve us in national guilt, and provoke the Almighty to blast our councils, and withdraw his assistance

from us, without which no contrivances can prosper, nor armaments protect us.

But supposing the sabbath not to be of divine but only human appointment, and that for the better performance of religious duties, for the more solemn worship of God, for the drawing off our attention from the world and fixing it upon spiritual future concerns, and to improve mankind in religious knowledge and religious habits; still we presume that the mustering and training of the militia upon that day will have a tendency to defeat all these purposes, to abate the reverence of it in the minds of the people, and set them at liberty to disregard it in other respects.

To the grief of all serious christians it is already too generally disregarded, even with the authority of law on its side to countenance it: and what the effect will be of discharging any part of it, by an act of state, from its sacred use, without a more evident necessity than can be alleged in the present case, may easily be foreseen. Whatever arguments, arising from convenience or frugality, may be urged for encroaching upon the sacredness of the day, will be improved into a handle for encroaching farther on it, and laying it still more open to common use. And if the sabbath may be abrogated in part, and dispensed with in one instance, for no better reason than national saving and worldly utility, it will be difficult to persuade men that it may not be dispensed with in others, as their convenience, interests, or inclination lead them.

But, besides that the action itself of training and exercising the militia upon the Lord's Day, will be unsuitable to the design of it, and having the sanction of authority be very pernicious in its example;—it will also be attended with other mischiefs, and, almost necessarily, give occasion to the farther scandalous abuse and profanation of it.

The place of mustering will be a general rendezvous of the country, and the parish churches deserted. Sports will be followed at such times; and tippling prevail more than ever. The minds of the people will be unhinged and drawn off from all serious exer-

cises; and the day more immediately set apart for religion, and the honour of God, be distinguished above all others as a day of riot and licentiousness.

For which reasons, and because we perceive the christian sabbath to have its ground in scripture, in the example and practice, if not command, of the apostles of our Lord; (the change of the day by them from the seventh to the first, without any alteration that we know of as to the main purpose and design of it, virtually implying, if not proving, a command for its continuance, as it has accordingly been continued and observed from the primitive times through all succeeding ages of the church, because the chief ends of its institution are always the same :) and that the enacting of the clause in question will be a grief of heart to many of the most serious members of the Church of England, and give great offence to our dissenting brethren in general: we think ourselves bound to declare these our sentiments to your Lordship as our diocesan, in confidence that you will vigorously and heartily oppose the said clause, if you should judge it to be injurious to religion and the honour of the sabbath; and praying to be instructed how we are to remonstrate against it in the most dutiful and respectful manner; or, if our fears and suspicions of its ill tendency are without foundation, that you will be pleased to acquaint us with the reasons which may dispose us to a cheerful acquiescence.

To the Editor of the Christian Observer.

THERE is one important inquiry of practical use which I have not yet seen discussed in your pages; I mean the proper marks by which the struggle between natural conscience and corrupt inclination may be distinguished from the conflict between the *flesh* and the *spirit*. There is even in natural men, a sense of right and wrong which compels them secretly to revere and commend what is good, and to condemn what is wrong both in themselves and others; and this principle they cannot violate without remorse and self-re-

proach. The real christian is also the subject of an internal conflict between the two contrary principles of flesh and spirit, or sin and holiness; and this is considered as evidence of a renewed state of mind. The question, therefore, to which I would solicit the attention of your correspondents is, "When there is a struggle in the mind between right and wrong, how may it be known whether this struggle arises from the checks of natural conscience in an unrenewed mind, or from a principle of grace in the soul?" A serious consideration of this topic cannot fail to be acceptable to most of your readers, may relieve some pious minds, and will much oblige your occasional correspondent,

G. B.

To the Editor of the Christian Observer.

I HAVE long felt an inclination to be better informed than I can at present profess myself to be, respecting the constitution, ceremonies, and observances of the Lutheran Church. I have hitherto sought that information in vain both by reading and conversation, and possibly a great part of your readers may be in the same predicament with myself. Will you give me leave, therefore, through the channel of your miscellany, to request from any one, who is conversant with the usages of that church, and whose eye this inquiry may chance to meet, satisfaction as to the following points, viz.

What is the precise nature of the functions exercised by the Lutheran superintendants? Do they exclusively ordain to the ministry? Do they exclusively confirm? Are they a distinct order, receiving a special consecration to their offices? And how are they appointed to the office, by election of the clergy, or merely by the authority of the Supreme Power of the several states that compose the Germanic Empire? Do the superintendants of Germany differ from the Bishops of Denmark and Sweden in any thing but the name?

I read of cathedrals in all these countries. Does the service performed in these larger churches differ from the ordinary and parochial worship as with us? And what is that ordinary wor-

ship? Is it liturgical? And, if so, is any deviation from, or addition to, the appointed and usual forms, permitted to the discretion of the ministers? Do they generally use extemporary prayer in their pulpits or not? And are their sermons extemporaneous or written?

Have they distinct offices, like the Church of England, for marriages, funerals, and baptisms? And do those offices agree throughout all the countries which profess Lutheranism, or has each country a different liturgy and services?

What is the mode of administering the Lord's Supper?

Have they two ordinations, first of deacon and then of priest? And with what interval between them, and what previous probation?

Of the state of the other reformed churches abroad I know no more than of the Lutheran, except that their government is Presbyterian; and I feel an equal desire to know the particulars of their mode of administering the word and sacraments. An intelligent account of the several matters above referred to, in relation to any one or all of these churches, will probably be generally acceptable to your readers, and certainly will much gratify yours, &c.

N. G.

To the Editor of the Christian Observer.

FROM the general tenor of your work I cannot doubt your disposition to publish any hints that may be useful to the community. I am a country clergyman, and have the happiness of residing in the same parish with a lady who is ever ready to contribute to the welfare of her fellow-creatures. We have two Sunday-schools which are supported partly by the parish, and partly by the good lady I have just mentioned. But as we are somewhat at a loss for persons wholly competent to undertake the very important office of school-master and school-mistress, she herself condescends to visit and catechize them every Sunday. The children are encouraged by an occasional gift of some useful book; and, at a certain age, if they are found deserving, are presented with a Common Prayer Book and Bible. Among other useful institutions which

this lady promotes, there is a school where about twenty poor girls are taught to sew and read three hours every Saturday afternoon. Upon this occasion the lady herself presides as the school-mistress, and is assisted by one or two more ladies of the same benevolent mind. Your humble servant officiates as the school-master. By this means the children of the poor are taught two very useful things without any expense to their parents; and not only the parents and children are essentially benefited by such an institution, but it produces many happy collateral effects upon the whole parish.

I should not have troubled you, Mr. Editor, with this communication, was I not firmly persuaded that, if such charities were generally adopted, they would speedily become a great national benefit. Many parishes have resident clergymen, some of whom are married, and, I should hope, to women able to second such a design: and if they have the misfortune to be unmarried there can be no great difficulty in bespeaking the assistance of some well-disposed matron to aid them in so laudable an undertaking. I question whether three or four hours can be spent once a week with more profit and less expense than in such an employment as I recommend.

The following hints are intended to be printed and pasted upon every Bible that is given away, viz.

"The BIBLE is one of the richest treasures which you can possess; and, if seriously perused, will make you wise to salvation. It describes the gospel of our Lord and Saviour Jesus Christ as the greatest blessing that God ever bestowed upon mankind. It informs you how guilt may be cancelled, God reconciled, and immortality obtained. The fallen state of man by nature, and his recovery by grace, are the two grand truths to which every other truth of the Bible points. Pray, then, that your understandings may be enlightened to perceive and your hearts opened to embrace them. The more you read your Bible, on these principles, the more you will love it; and the more you love it, the holier and happier you will become. Read it, therefore, daily; and make its

doctrines the constant rule of your faith, and its precepts the constant rule of your practice. It will be a sovereign remedy for all the evils of life: it will deprive death of its terrors, and give you a well-founded hope of happiness beyond the grave. Pray to God every morning and evening. Never do any thing which you cannot ask him to bless. Avoid as much as possible bad thoughts, bad words, bad actions, and bad company. Never tell a lie; nor make light of the smallest sin. Be humble. Be modest in your general behaviour, respectful to your superiors, kind to your equals, and condescending to your inferiors. Always do to others what you would have others do to you. Learn to rest contented with the situation in which Providence has placed you. By a life formed on the preceding principles you will obtain the affection of the good, the esteem even of the bad, and the blessing of Almighty God."

F.

Essay on the proper mode of conducting Charity Schools.

(Continued from p. 549.)

1. THE *enlargement of the mind* may be resolved into two distinct branches; the improvement of the *capacity*, and the increase of *knowledge*. In the former, the *understanding* is principally concerned; in the latter, the *memory*.

The *improvement of the capacity* ought to be made an object of prime importance, because it is through the medium of reason that any good can be communicated, by the labours of a minister, either in the school or from the pulpit. The mind, therefore, should be trained to understand the nature, and to feel the influence, of reason. To this end it must be first taught the art of thinking: I call it an *art*, because, though a natural faculty, it is almost entirely dependent on art and exercise for any degree of perfection.

Those whose minds have been improved by assiduous cultivation; and who, from long habit, can with a rapid glance take in the whole of a subject, view it in all its bearings and relations, survey its consequences, compare it with other subjects, and mark its difference or similitude; can scarcely form a conception of the scantiness of the hu-

man understanding, the feebleness of its powers, and the narrowness of its views, when in an uncultivated state. In this state it can scarcely be termed an active power, and is hardly capable of remarking, comparing, or combining, except in mere matters of sense. By being taught and accustomed to observe with attention its own ideas, it acquires, at length, that readiness and facility of comparison and arrangement which mark the improved mind.

Your correspondent must here permit me again to caution him against an undue value of the mere art of reading. On this subject I am the more earnest, because the stress which has been commonly laid upon this mechanical acquirement has contributed, perhaps more than any other cause, to retard the progress of real improvement amongst the lower orders of society. Accustomed to consider reading as learning, they expect to obtain from the schoolmaster no other advantage; nor does he pretend to communicate any other. Yet what have their children obtained, at an expense often of the hardly earned wages of industrious poverty? Not any real knowledge or enlargement of mind: they are no more capable of *thinking* than they were before. Their attention has been taken up with words and letters, rather than with things and subjects: and though they may, it is true, hereafter obtain knowledge from books, yet besides that they will have little leisure for study, the habit of reading is seldom continued where the understanding has not been improved, and the mind interested, by what has been already read.

The plan of education, therefore, ought to be so directed, that every lesson taught in the school may be a real exercise of the understanding, and directly tend to open the mind. This may be effected by the masters breaking each lesson, after it is read, into questions, and thus turning it into a catechetical lecture concerning its sense. The Abbe Fleury, upwards of one hundred years ago, published a catechism upon this plan. It contained a short lesson on the most interesting points of scripture history, and the principal subjects of christian belief; and to each lesson

was subjoined a list of questions relating to it, calculated to try the attention, and exercise the understanding, of the pupils. The church catechism, broken into short questions, is a specimen of the same mode of instruction adapted to a still lower class. Mrs. Trimmer's Teacher's Assistant is a valuable work on the same plan, which should be in the hands of every teacher and visiter of a charity school. These works may serve as an example of the manner in which an account should be required of every thing the pupils read; and where children are not sufficiently advanced to be able to read themselves, easy lessons should be read to them, or interesting stories recited, of which an account should be required, and this should be considered as the valuable part of the lesson.

As another excellent exercise of the understanding, the scholars may be employed in finding scriptural proofs of doctrines proposed to them, or scriptural declarations on any given subject. Let it be required, for instance, that they illustrate or prove from scripture the omnipresence of God, the doctrine of the resurrection, or the evil of slothfulness: it may be left to them to discover wherever they can any appropriate passages of scripture; or, to bring the matter more within their compass, two or three chapters may be specified in which such passages are to be found. If this exercise is given to be performed at home, it will, probably, induce the parents also, from a desire of assisting their children, to search the scriptures themselves.

For the further improvement of the understanding, it will be advisable frequently to exercise the higher classes in searching for reasons, or deducing useful reflections. Why, for instance, it may be asked, ought we not to tell a lie? When one reason is assigned, let another be required, and after that a third. Their ingenuity will thus be exercised, and the instructor will have a good opportunity afforded him of correcting their mistakes, of supplying their deficiency, and of directing them to such a train of thought as will most readily suggest arguments or reflections. He might teach them, for in-

stance, to consider moral questions generally, as they relate to ourselves, to our neighbour, or to our Creator. Has a part of scripture history been read, he might ask them what they think of such or such conduct, and what useful lessons may be drawn from it? In a word, let the pupils be always accustomed to attend to what they read or hear, with the view of giving an account of it, and making remarks upon it.

It will be necessary here, however, for the instructor to use great caution not to discourage the feeble attempts of the untutored mind. Much may be said that is ridiculous, much that is irrelevant; but mistakes must be gently corrected, weakness must be tenderly supported, and the rude and imperfect thought shaped into form and beauty, by the friendly aid of the judicious instructor.

By these various steps the attention of the pupils will be fixed upon the subject of their lessons: they will become interested in their work, and a spirit of diligence will thus be promoted; for idleness is generally owing to a want of interest in the appointed employment.

The mind being thus prepared to imbibe instruction, it will become the next object of the tutor's attention to store it with *sound knowledge*. This must be effected by *improving* and *exercising the memory*.

The memory is that noble faculty by means of which we acquire a permanent property in the ideas we have once received. It is the treasury of intellectual wealth, in which the acquirements of the years of our life that are past are laid up to enrich those which are yet to come. The powers of the memory are capable, by exercise, of almost unlimited enlargement; though, when uncultivated, they are often unable to retain any impressions but those of the mere sensible objects about which they are perpetually conversant. Youth is the season in which it is designed by Providence that this useful faculty should principally receive improvement, and acquire a store of knowledge for the exercise of the judgment in maturer years. It is, therefore, of the first importance that the cultivation of the memory

should form a principal branch of education. In the common schools, however, for the education of the poor, little care comparatively is taken to exercise this talent, and to enrich it with a copious stock of useful and sound knowledge. Little more is usually committed to memory than the catechism, and, perhaps, a collect weekly. How scanty a store of instruction! In consequence of want of exercise the faculty itself becomes so feeble, that it can with difficulty retain, even for a short time, this trifling burden. Yet the boy who shrinks from the labour of committing a collect to memory, and consumes a whole morning in performing the arduous task, might, by proper practice, be brought to acquire, and retain in memory, whole chapters as easily and perfectly as he now can a few verses. Let the memory be daily exercised, and the difficulty of getting things by heart will almost disappear. I would recommend, therefore, that it be made a part of every day's employment to commit something to memory, — two verses of scripture, at least; the number being increased in proportion to the age and improvement of the pupil.

The retention of any idea depends on two causes, the strength of the original impression, and the frequency of its repetition. It is necessary, therefore, that whatever is committed to memory should both be thoroughly acquired at first, and be repeated at certain intervals. What has been learned during the week should be recited on the succeeding Monday, and what has been acquired during one month should be repeated at the beginning of the next. In forming the habit of memory, it may be observed, that the subjects chosen for its exercise should be, at first, of a kind the most intelligible and interesting to children; at the same time, I need not add, that it should be something useful. Some of the parables and discourses of our Lord appear peculiarly easy, and proper for the exercises of young children.

2. *The improvement of the habits* is another object which should claim our attention in educating the children of the poor.

Of the power of habits and the effects they produce in life, every one, who reflects upon the constitution of his own

mind and the causes of his actions, must be sensible. Nothing, therefore, can be more obviously of importance in education than to implant right habits, and to strengthen their influence. In the season of youth habits are easily acquired. A child is not capable of reasoning, but he is of acting; and the pliancy of his disposition at that early age renders him particularly fit to be directed and controlled in the course of his employments and actions: and, indeed, the most durable good acquired by education will frequently be found to be that which has been indirectly obtained by habit, rather than what was immediately proposed. The language taught may be forgotten, the science which was the object of study may be imperfectly understood and soon neglected; but the habits of attention, of diligence, and of reasoning, which have been indirectly acquired, will remain, and may be applied to the most useful purposes of life. Of so much importance is it to form the habits, even though the study pursued should be useless afterwards!

From various causes it too often happens, that the children of the poor, while at home, are under little restraint, and are permitted to be disorderly, idle, and disobedient. A school, therefore, acquires great importance as the place where the bad habits received at home may be broken, and better ones implanted. Here, therefore, is an object worthy of the serious attention of those who are entrusted with the charge of education; an object far superiour to that of merely teaching reading and writing; viz. to cherish useful habits. This should be an end steadily kept in view, and the system and plan of the school should be purposely adapted to its attainment. Yet how often is a school so mismanaged as to become a nursery of bad habits; disorder, idleness, trifling, and irregularity, being rather acquired and cherished than repressed.

The principal habits which it should be the object of a tutor to inculcate in a school are the following: *order and regularity, obedience, diligence, and perseverance.*

Order and regularity. A well conducted school should resemble a well

disciplined regiment of soldiers. In the latter, every man is found in his place: a profound silence is observed: every eye is directed to the commander: every hand and foot move instantaneously at his word. We here behold the effect of discipline and order. A rude assemblage of men, with passions naturally boisterous and violent, are by discipline trained to become tractable, to act in perfect unison with each other, to be perfectly obedient to their commander. By this discipline they become an impenetrable phalanx, and are capable of being led through the midst of dangers and terrors to victory. But relax the discipline, and the obedient, the courageous, the victorious army becomes a tumultuous mass, incapable of any great achievement, and falls an easy prey to disciplined troops. The power of that discipline which, in this case, effects so much, is founded in the perfect obedience which is paid to the will of the commander; and the means used to produce that obedience are the repeated acts of order and regularity by which self-will is habitually controlled, and obedience is habitually practised. The elements of the same discipline should be found in every school, though the purposes to which it is applied are widely different. The principle employed in training men to the art of destruction may thus be made conducive to every good object of life. It is the exercise of self-denial for the purpose of yielding a prompt obedience to authority: and whether the authority be that of an officer, a magistrate, a parent, a master, or the no less real, and more important, command of duty or religion, the principle of obedience is the same; the habit of self-denial is equally requisite. Upon this ground it is that the habits of children under education should be formed with the utmost care and circumspection. The regular attendance of children at the stated hour must, therefore, be made a point of great importance. The most complete silence and decorum must also be maintained throughout the school, not merely for the sake of the advantages to be derived from uninterrupted attention, but for the express purpose of keeping up discipline and preventing the formation of disorder.

derly habits. Regularity should be strictly observed in every part of the children's employment, and in the whole economy of the school. Not a book should be suffered to be for a moment out of its place : not a boy should be seen except employed in his proper work and station. It is a just observation of the apocryphal writer, that "he that contemneth small things shall fall by little and little."

Obedience is nearly connected with such a state of strict discipline as I have now been describing, and is very much formed by it. At all times, but more especially in these days when democratic opinions have been so widely, and so fatally for the peace of mankind, diffused ; when they have loosened the bonds of just subordination throughout all the various ranks of society ; it becomes highly necessary to promote a spirit of obedience to lawful authority. This, indeed, can only be done effectually by enforcing it as a matter of duty. True obedience is derived from religious principle—"We must needs obey, not only for wrath, but also for conscience sake. Whosoever resisteth the power resisteth the ordinance of God." And it will be highly important to instruct the elder children of a school in the nature and necessity of this duty, by frequently reasoning with them upon it, and shewing them, what they are not apt to understand, that they are accountable to God for their behaviour to their parents, their masters, their magistrates, and their king. But with respect to the lesser children, obedience must be enforced by authority rather than by argument, and practised as a habit before it is understood as a duty. To effect this, the character of the master ought to be calculated to inspire reverence, and maintain submission. He should possess a calm temper, and much moderation and kindness, joined to great firmness. He should govern, not by severity, but by strictness. And it is absolutely necessary, both for the present good of the school, and the future welfare of the scholars, that he should be obeyed promptly, universally, constantly. Here a minister may probably be of great use in strengthening the master's authority

in the school, and assisting him to enforce a ready obedience. He may also, perhaps, be of material benefit to him by his friendly advice ; encouraging him to be more firm if too mild, and repressing his vehemence if too ardent. In a word, let such a state of discipline be established in the school, that there, at least, obedience shall be taught and practised habitually.

To infuse *diligence and perseverance* into children, to correct their volatility, to engage them in proper employments so constantly and perseveringly that the habit of patient industry, cherished at school, may accompany them through life, is, indeed, an arduous task : but it is a noble object, and ought to be unceasingly pursued in every school. To effect this, many circumstances must concur. The plan of the school must be so arranged, that there shall be as few intervals of vacancy as possible between the lessons ; so that time may not be wasted, as is too generally the case, and habits of idleness and trifling contracted. The kind of work assigned should also be likely to interest the minds of children : it should, therefore, be easy and intelligible. The general principles of action, cherished in the school, should be those best calculated to produce exertion ; such as the just desire of excelling, the hope of rewards, the wish to obtain the master's favour, the thirst for acquiring knowledge. It is vain to expect children to be diligent, merely because they are told to be so : it is folly to imagine that they will quietly persevere in work at an age of extreme vivacity and restlessness, unless a motive is set before them powerful enough to counteract their indolence or volatility. We must put in motion therefore the most powerful principles which can influence the human breast : and we ought to take good heed that they be not only powerful, but just also ; that, if they produce great exertion, it may be an exertion of a right kind, and which throughout life will be directed only to good ends. The system of the school then should be formed with an express view to exclude idleness. Let every child be employed, without intermission, in a way which, if he possesses any desire of excelling, will call it

forth. Children love to be in action: you make them happy if you employ them. Idleness should also be held up to them as a disgraceful and odious vice. The slothful should feel the inconveniences of their idleness by witnessing the happiness and the superiority of the diligent. The superintendant of the school should moreover endeavour to discover the cause which makes any boy idle; for idleness is produced by various causes; and he should apply a remedy accordingly. Some should be compelled to work by fear, others encouraged by kindness, others wrought upon by hope of reward. A school should be a hive of industry, in which all should be actively employed, and from which the incorrigible drone should be expelled. By education, conducted with such a reference to habits of persevering industry, the best effects may be expected in future life.

N. D.

(To be continued.)

To the Editor of the Christian Observer.

YOUR correspondent B. W. T. (p. 343) thinks that some hints and directions for a mode of acquiring a habit of preaching without a written discourse, might be serviceable to *candidates for orders*, and to those of the *younger clergy*, who wish to adopt the extemporary method of address. If he means only directions to enable them to attain, *in process of time*, the habit of preaching extempore, I have no other observation to make than that I should myself be glad to see such directions. But if your correspondent means that young men should be assisted and encouraged to *commence* their ministry as extemporary preachers, I must beg leave entirely to differ from him, and to assure him that after much experience in educating young men for the ministry in the Established Church, and much observation of their conduct and characters after their entrance into it, I feel myself compelled to advise, that all young clergymen should begin with writing their discourses. Otherwise,

as the extemporary method is not in general use in the Church of England, their modesty, which should appear unto all men, will naturally be suspected; and their humility will certainly be much endangered. Mature years and experience are not always proof against the fascinating effects of popularity, much less can youth be expected to be so: and a young man, commencing his ministry in the church as an extempore preacher, is very likely, even if he have only moderate abilities, to become popular. It is well, therefore, if the desire of popularity do not too much influence him.

There is scarcely any thing, as I conceive, of greater importance to the future usefulness of a clergyman than an industrious application, in the early part of his ministry, to study, and especially to the study of the scriptures. Now the man who composes and writes his own sermons, is under a kind of necessity to be industrious, and seems to me far more likely than others to attain a correct and extensive acquaintance with the word of God.

Allow me further, Sir, to express a wish that young men of seriousness, zeal, and talents could be convinced that, if they ever mean to be correct, impressive, and able extemporary preachers, they must first learn to write their thoughts with readiness, perspicuity, and method. This will require application, perseverance, and self-denial. Hence so many young clergymen are tempted to shrink from it: some having recourse altogether to the works of others, some making an undue use of helps to composition, and too many confiding in their own ability to speak *impromptu*. Those of the last description are in great danger of contracting an indolent habit, and of delivering, on the most important subjects, rather what they have often said, and have therefore ready at hand, than such well chosen and varied expressions and arguments, as a proper degree of application would have enabled them to produce with good effect.

K. H.

MISCELLANEOUS.

To the Editor of the Christian Observer.

He who personally explores the manners and customs of distant regions, ought to travel with the purpose of improving his country. He who peruses accounts of foreign nations, ought to read with a similar purpose. Under this impression I transmit to you the following extract from a recent treatise, entitled, *Geography for the Use of Schools*, by the Rev. J. Goldsmith, Vicar of Dunnington, and formerly Fellow of Trinity College, Cambridge. It is taken from the author's account of the Calmucs, p. 61. "A traveller having observed small wooden windmill wings fixed at the entrance of the huts, inquired for what purpose they were put there; and was told that they were *Praying-Machines*, on which the owner of the hut causes certain prayers to be written by the priests, that they may be turned round by the wind, and he thereby be freed from the trouble of repeating them himself. The priests have likewise a very commodious method of expediting their prayers. When they have a number of petitions to offer up for the people, they, for this purpose, make use of a cylindrical wooden box, into which they throw the written prayers; and having placed it perpendicularly on a stick, they sit down beside it, and pull it backwards and forwards with a string, gravely smoking their pipes while performing the ceremony. For, according to their doctrine, to render prayer efficacious it is only necessary that it be put in motion: and it is a matter of indifference whether this be done by means of the lips, of a windmill, or of a cylindrical box."

It cannot be unknown to you, Mr. Editor, that the most highly civilized nations owe many of their most important acquisitions to the invention and example of barbarians. Nor is there any instance in which the wisdom and the liberal spirit of Great Britain can be more conspicuously displayed, than in the welcome impor-

tation of improvements from countries separated from herself by the whole length of the scale of refinement. *Fas est et ab hoste doceri* is a maxim imprinted on our minds from childhood by classical authority. Shall we hesitate then to learn from Tartars, a nation with whom we never had any quarrel? Perhaps so many introductory words are needless. But I am anxious to remove in the outset the prejudices which might be most likely to oppose themselves to the general adoption of *Praying-Machines* among ourselves. I proceed to specify some of the numberless and great benefits which will result from the institution; and shall, at the same time, obviate any remaining objections.

To speak, in the first place, of public worship. Were a *Praying-Machine* substituted in the place of the reading-desk in every church and chapel throughout the united kingdoms, what a mass of productive labour would instantly be gained to the community! The individuals now constrained, whether by ideas of duty or by custom, to give up several hours on the Sunday, not to speak of saints'-days, festivals, prayer-days, and other drawbacks on the profitable employment of time, would be diligently pursuing for their own emolument and that of the community their several occupations; while the faithful Parish-Machine would be discharging on their behalf the solemn offices of religion. If one day in seven be thus rescued for useful labour (a computation which, when you have perused the whole of this paper, you will deem, I trust, by no means exaggerated); and if we assume the income of Great Britain and Ireland to be one hundred and forty millions; we may affirm that an accession of twenty millions would thus be added to our annual profits, and an accession of one million to the present tax on property. How decidedly would religion thus be disencumbered from the weighty objections with which she

is now loaded! How speedily would the institution proposed conciliate multitudes of her determined enemies! How efficaciously would it silence the fanatical opposition raised against Sunday-drilling as a profanation of the sabbath, and an impediment to public devotion!

Then what ease and comfort would accrue to the whole body of the clergy! The bishops, freed from visitations no longer requisite, and the inferior dignitaries, liberated from their present shackles, would truly enjoy *otium cum dignitate*. A deputy arch-deacon might now and then make a circuit to inspect the state of the Machines, to direct the necessary repairs, and to reprove the parish carpenter, (who under the new *regime* would be substituted in place of the parish clerk) when he should be found chargeable with negligence. The whole body of rectors, vicars, and curates would then obtain, without the shadow of objection, a blessing which their most eminent friends and encomiasts have not found it practicable in the existing state of things entirely to secure to them, a complete dispensation from residence. As the superiority of our artists over the Calmuc mechanics would so construct the Machines on principles of clock-work, as not to require the attendance of the minister to move them by hand, he might *gravely smoke his pipe*, even during the hours of divine service, in a distant county. Or if he should prefer hunting, or shooting, or dancing, or cards, to the delights of tobacco, there could not be any grounds for limiting him as to the choice of a recreation.

The adoption of this institution, Mr. Editor, would be, I confess, an innovation; and, as such, may be thought likely to offend those who are attached with reason or without reason to every ancient custom. But I believe that the innovation will prove, on close scrutiny, much less than it seems on its first appearance. If, as is reported, but it may be slanderously, there are parishes in which the existing clergyman is himself a mere

Praying-Machine: in such places there will be no innovation. Then of the two sects into which the established church is divided, one of them, I am informed, charges the other with making man a machine, and, consequently, all his proceedings simple acts of mechanism: while the latter retorts that the devotions of its accusers are altogether formal, lifeless, and mechanical. I by no means undertake to vouch for the truth of either of these representations. But each party must evidently allow that a Praying-Machine is perfectly suited to the other. And what each admits to be perfectly suited to the other, an impartial observer may assume to be suited to both.

As to Dissenters of all denominations, they, no doubt, in the true spirit of universal dissent will object to the establishment of these machines, as to every thing else which is established. But the opposition of the Dissenters is of itself a sufficient reason for the approbation of true churchmen: and the church, easy and happy, will have the genuine gratification of seeing its adversaries experience, in continual labour, the just punishment of their obstinate blindness.

To constrain or induce men, Sir, to employ the whole of the Sunday in religious exercises has ever been found an impracticable scheme: and like other absurd attempts has terminated in mischief. The hours which the people have been compelled to give up to idleness they have always devoted to vice. Hence the peculiar riot and dissoluteness which prevail on the sabbath. Take away the idleness, and the vice will disappear. The universal tendency of men to occupy themselves in worldly business on the Sunday, in the face of prohibitions and penal statutes ecclesiastical and civil, furnishes a sufficient guarantee that, when by transferring the obligation of devotion to the Praying-Machine, you shall have given to the individual the seventh day for himself, he will employ it no less beneficially than the other six.

You will have observed that the te-

nor of my argument, whether it has turned upon the ease of the clergy or the comfort of the laity, the emolument of individuals or the welfare of the state, has supposed the Praying-Machine to have also taken upon itself the office of the preacher. It is unnecessary to waste your time, and that of your readers, with a regular proof of the following plain propositions: that if the motion of a wind-mill, of a cylindrical box, or of clock-work, be competent to discharge the duty of prayer, it is equally competent to the office of instruction: and that he who can duly render his prayers without the opening of his lips or the application of a thought, may no less efficaciously receive instruction without the attention either of his ears or of his mind.

On the signal advantages which would attend the use of Praying-Machines in our universities, by gaining for logic and mathematics the hours now confessedly wasted, or worse than wasted at chapel, I forbear to enlarge. Neither will I dilate on the benefit which would accrue to our public schools from the adoption of them, by securing the time now spent in hearing christian precepts and attending christian worship, for advances in pagan principles and pagan mythology. Neither are many words requisite to evince the favourable consequences which would ensue from their establishment in manufactories. The cry raised by designing enthusiasts against those sources of our wealth, as breeding up the rising generation in neglect and ignorance of religion, would instantly be quashed. Nay, Sir, let but a few Praying-Machines be erected in our West Indian colonies, and there follows an immediate demonstration of a fact which, however loudly asserted by myself or other friends of the slave trade, we, I confess, have found a difficulty in proving; namely, that our anxiety to steal men from Africa is, in other words, zeal for their introduction to the light of the gospel.

It remains to advert to the importance of constructing smaller Praying-Machines for the use of private families. When once a man should have establish-

ed in a closet, or at the top of his house, a petty oratory, where morning and evening prayers, or devotions of any required length or frequency, shall be regularly performed for himself and his household by mechanism: with what freedom, with what undeviating attention, may he dedicate himself to his business! Instead of longer discussion, accept, Sir, by way of illustration of the subject, a story concerning my great aunt. One Sunday evening a friend found her assiduously employed in hearing her children say their prayers: and sitting down to wait the conclusion of their devotions, discovered, with extreme astonishment, that each child repeated its set of prayers fourteen several times. An explanation being requested, my aunt replied, that the day being an idle day she caused her children to say by anticipation, on that afternoon, their morning and evening prayers for the ensuing week. How much time, Mr. Editor, would have been saved, even to this notable contriver and her family, if Praying-Machines had then been known!

P. Q.

To the Editor of the Christian Observer.

THE account of Mr. Mackenzie's Travels in America may not fall in the way of many of your readers, and it seems not to come within the scope of your review. I have, however, thought that a few extracts from it might not prove unsuitable to your miscellaneous department. The first I shall give respects the labours of the Roman Catholic Missionaries in Canada, during the time when that province was under the dominion of France.

"As for the Missionaries," says Mr. M. "if sufferings and hardships in the prosecution of the great work which they had undertaken, deserved applause and admiration, they had an undoubted claim to be admired and applauded: they spared no labour and avoided no danger in the execution of their important office; and it is to be seriously lamented, that their pious endeavours did not meet with the success they deserved; for there is hardly a trace to be found, beyond the cultivated parts, of their meritorious functions."

"The cause of this failure must be attributed to the want of due consideration in the mode employed by the Missionaries to propagate the religion of which they were the zealous ministers. They habituated themselves to the savage life, and naturalized themselves to the savage manners, and by thus becoming dependent, as it were, on the natives, they acquired their contempt rather than their veneration. If they had been as well acquainted with human nature as they were with the articles of their faith, they would have known that the uncultivated mind of an Indian must be disposed, by much preparatory method and instruction, to receive the revealed truths of christianity, to act under its sanctions, and be impelled to good by the hope of its reward, or turned from evil by the fear of its punishments. They should have begun their work by teaching some of those useful arts which are the inlets of knowledge, and lead the mind by degrees to objects of higher comprehension. Agriculture so formed to fix and combine society, and so preparatory to objects of superior consideration, should have been the first thing introduced among a savage people: it attaches the wandering tribe to that spot where it adds so much to their comforts: while it gives them a sense of property and of lasting possession, instead of the uncertain hopes of the chase, and the fugitive produce of uncultivated wilds. Such were the means by which the forests of Paraguay were converted into a scene of abundant cultivation, and its savage inhabitants introduced to all the advantages of civilized life.

"The Canadian Missionaries should have been contented to improve the morals of their own countrymen, so that, by meliorating their character and conduct, they would have given a striking example of the effect of religion in promoting the comforts of life to the surrounding savages; and might by degrees have extended its benign influence to the remotest regions of that country, which was the object, and intended to be the scene, of their evangelical labours. But by bearing the light of the gospel at once to the distance of two thousand five hundred

miles from the civilized part of the colonies, it was soon obscured by the cloud of ignorance that darkened the human mind in those distant regions.

"The whole of their long route I have often travelled, and the recollection of such a people as the Missionaries having been there was confined to a few superannuated Canadians, who had not left that country since the cession to the English in 1763, and who particularly mentioned the death of some, and the distressing situation of them all."

In another part of his work Mr. Mackenzie gives an account of the mythology of the Chepewyan Indians, in which it is not a little curious to trace the resemblance which it bears, in some very important particulars, to the Mosaic history; a circumstance which, when the position of the Chepewyan country is considered, serves not a little to corroborate the truth of that history. See, on this subject, Faber's *Horæ Mosaicæ*, p. 12, and your review of it, Vol. 1802, p. 591.

"The notion which these people entertain of the creation, is of a very singular nature. They believe that, at the first, the globe was one vast and entire ocean, inhabited by no living creature, except a mighty bird, whose eyes were fire, whose glances were lightning, and the clapping of whose wings was thunder. On his descent to the ocean, and touching it, the earth instantly arose, and remained on the surface of the waters. This omnipotent bird then called forth all the variety of animals from the earth, except the Chepewyans, who were produced from a dog; and this circumstance occasions their aversion to the flesh of that animal, as well as the people who eat it. This extraordinary tradition proceeds to relate, that the great bird having finished his work made an arrow, which was to be preserved with great care, and to remain untouched; but that the Chepewyans were so devoid of understanding as to carry it away; and the sacrilege so enraged the great bird that he has never since appeared.

"They have also a tradition amongst them, that they originally came from another country, inhabited by very

wicked people, and had traversed a great lake, which was narrow, shallow, and full of islands, where they had suffered great misery, it being always winter, with ice and deep snow. At the Copper-mine River, where they made the first land, the ground was covered with copper, over which a body of earth had since been collected, to the depth of a man's height. They believe also that, in ancient times, their ancestors lived till their feet were worn out with walking and their throats with eating. They describe a deluge when the waters spread over the whole earth, except the highest mountains, on the tops of which they preserved themselves.

"They believe that immediately after their death they pass into another world, where they arrive at a large river, on which they embark in a stone canoe, and that a gentle current bears them to an extensive lake, in the centre of which is a most beautiful island; and that in the view of this delightful abode they receive that judgment for their conduct during life, which terminates their final state and unalterable allotment. If their good actions are declared to predominate, they are landed upon the island, where there is to be no end to their happiness; which, however, according to their notions, consists in an eternal enjoyment of sensual pleasure and carnal gratification. But if their bad actions weigh down the balance, the stone canoe sinks at once, and leaves them up to their chins in water, to behold and regret the reward enjoyed by the good, and eternally struggling, but with unavailing endeavours, to reach the blissful island, from which they are excluded for ever.

"They have some faint notions of the transmigration of the soul; so that if a child be born with teeth they instantly imagine, from its premature appearance, that it bears a resemblance to some person who had lived to an advanced period, and that he has assumed a renovated life with these extraordinary tokens of maturity."

I observe that the hope of finding a north-west passage to the Pacific Ocean, which your correspondent *ANGLICANUS*, (Vol. 1802, p. 359.) endeavoured

to revive, is completely extinguished by the result of Mr. Mackenzie's persevering researches. Not a doubt can now remain on the subject. S. L.

To the Editor of the Christian Observer.

In reply to our correspondent "*Memor*," (p. 416) I take the liberty of troubling you with the following statement of the number of places of public worship in the metropolis, extracted verbatim from Mr. Colquhoun's able *Treatise on the Police*, viz.

Establishment.	{	1 Cathedral dedicated to St. Paul.
		1 Abbey Church, St. Peter, Westminster.
		120 Parish Churches.
		120 Chapels and Chapels of Ease.

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Meetings for Dissenters.	{	150	{	Consisting of Chapels for Methodists, Non-conformists, Presbyterians, Independents, Anabaptists, Quakers, and English Roman Catholics.

Chapels and Meeting-houses for Foreigners.	{	30	{	Consisting of Chapels for French, German, Dutch, Swedish, Danish, and Helvetic Protestants, for Foreign Roman Catholics, and for those of the Russian or Greek Church.

Synagogues.	}	6	{	For the Jewish Religion.
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Total 428 Places of public Worship.

I subjoin for the information of your readers, a few particulars extracted from the same interesting work, which seem to have some connection with the subject of *Memor*'s inquiry.

In the metropolis there are

16 Inns of Court and Chancery,
5 Colleges,
62 Public Seminaries,
237 Parish Schools,
3730 Private Schools,

122 Alms-houses and Asylums for the Indigent and Helpless,

17 Hospitals for Sick, Lame, and Diseased, and for pregnant Women,

13 Dispensaries,

704 Friendly Societies, and other Institutions for charitable and humane Purposes.

Besides a number of societies for the purpose of promoting the interests of religion and morality. JOSEPHUS.

To the Editor of the Christian Observer.

I AM a man now drawing near to fifty, and I am going to tell you how I have passed my days. When I was about twenty-two, I was younger partner in a manufactory situated in one of our great borough towns. We were then in the midst of the American war, and I well remember that we had a general election in the year after I rose to be a trader on my own account. I was for the time very great with our opposition candidate, and I thought, as he did, that the war was unjust, and that we should never thrive till that wicked ministry was overthrown. It was my firm persuasion that we might have overturned them a twelvemonth sooner than we did, if we had but pushed our victory; for when it was voted that the influence of the crown was increased, is increasing, and ought to be diminished, it followed of course, as I used to say, that ministry ought at once to resign. In about one year more, however, we completely did the business. You are not to suppose that I was myself in parliament. I was, nevertheless, as great a politician as any there, and always thought that the strongest opposition speeches were the best. I myself drew up the petition for a reform, which went from our town, and a most determined one it was; for it said, that nothing short of this could save the country, or secure those unalienable rights and privileges which belong to every British subject.

Well, Sir, after a few years more, I grew cool on these political topics; for Mr. Fox's India Bill exceedingly dissatisfied me, and I was not well pleased at the coalition. At the following elec-

tion I slipped out of town, and though much solicited gave a vote for neither candidate; and I have been almost equally indifferent in all succeeding elections. "Mr. Pitt," I was used to say, "may be a very able man, but there is much to be said on both sides; and on the whole, it is but a thankless task to take up either one party or the other. Once in seven years, indeed, our members are wonderfully civil, but during the other six it is well if we are not quite forgotten. In short, what business have we men in trade with political matters? Which ever side rises to the top it is much the same to us country manufacturers."

I was moreover called away from politics by my being much occupied, about this time, by some questions in chemistry and natural philosophy, to which, indeed, the nature of my manufacturing business in some degree justified an attention. Do you know, Sir, that I myself wrote a paper on the subject of Phlogiston, which I, at that moment, conceived to be one of the most important of modern discoveries; and when all the new modes of making air were invented, I was one of the most busy in those experiments. Once I myself assisted in filling a balloon with gas, and thought of mounting in it. To my great grief, however, our theory of phlogiston was controverted, and has since nearly been overthrown: and as to balloons, from which I had expected so much, I must own that I myself came over to the opinion that they never could be turned to any material use. In short, I grew sick of all philosophy. It now, indeed, became inconvenient to pursue it, for my partner died, and my family increased; and under such circumstances I thought it necessary to look a little to the main chance. Instead, therefore, of inventing theories, which never put a shilling into a man's pocket, I betook myself to my own proper trade. My whole pride consisted in seeing that my manufactory was well conducted; that my customers were pleased; that my article was of the very best quality; and, above all, that the nett profits came in to me in sufficient quantity. In about two years, by severe labour, I rose almost to the

very top of my profession; and in five or six years more I gained near twenty thousand pounds, which was a great comfort to me. At this time I spent little, and as to charity, to say the truth, I had not time to think of it; for I scarcely spoke to any one except on affairs of business, so that whatsoever I said or did turned into money. Now and then indeed my conscience whispered that I was pushing too far this pursuit of gain: but I excused myself by pleading that it was in my nature to be eager, and, at length, I enjoyed the satisfaction of reflecting that my covetousness, if such it was, had completely left me. My dear wife died, as did also my eldest son, for whose sake, principally, I had wished to amass a fortune. Well, Sir, what was now to be done? I resolved to quit business altogether. So I sold my share in the manufactory to the junior partner, and having a considerable sum of money in hand I bought some land in the neighbourhood, and soon became an excellent agriculturist. Agriculture, I now said, is the true support of this and of every other country. The extent even of our population depends upon it. Discoveries and improvements in this department of science are worthy of the philosopher, the statesman, and the philanthropist. I became a constant attendant at all the great sheep-shearings, and I myself got several prizes as an experimental farmer. How often, as I walked across my land, have I pleased myself with the reflection, that I had caused two blades of grass to grow where only one was to be seen before; and in the late years of scarcity, how was I gratified by thinking, that there would have been fewer potatoes, by some thousand bushels, if I had not happened to pay timely attention to this particular subject. I enjoyed, at the same time, some complacency in finding that my agricultural knowledge was the means of introducing me to persons of the first rank in this country. I moreover thought that I should make amends to the world, for any of the common trespasses against morality committed in my youth, as well as for any little advantages taken in the way of business, by the unquestionable patri-

otism and utility of this last of my occupations.

Here again, however, Mr. Editor, my zeal slackened after a time; and, indeed, I thought that I had many reasons to be out of humour. I was of opinion, that the large breed of cattle, which had been so much encouraged, was not on the whole desirable; and that the premiums, in this respect as well as in some others, did not answer. I suspected that there was too much theory in our modern system; that gentleman farmers too much abounded; and that the multitude of publications on agricultural subjects produced perplexity. I moreover doubted, whether the whole system of our corn laws might not proceed on a somewhat erroneous principle. In short, I saw that my zeal on this subject had been somewhat hasty, and that many of my own first notions needed correction. Still, indeed, I thought that a certain portion of skill on agricultural subjects exceedingly became a gentleman. But science, said I, should be general. Why, for example, should a man of fortune like myself know so much of one thing, and so little of many others. I, therefore, turned my attention to the whole circle of the sciences. On this principle I resolved to provide myself with a complete library, and indulged the hope that by hard reading I might become a man of tolerable knowledge before I died, and obtain admission into some of the first literary circles. Two years were spent in the preparatory work of collecting about five thousand books, and about six months more in arranging these materials of future wisdom; in fitting up my shelves; completing my catalogues; and, lastly, in weeding my library of all works of inferior name, and of several bad editions which my early ignorance had led me to purchase.

But, Sir, there is still another revolution, of which it remains for me to inform you. I allude to a vast alteration in my thoughts on the subject of religion. Politics, and philosophy, and trade, and agriculture, and the desire of universal knowledge, had by turns engaged my mind: but to know the peculiarities, even of my own professed

religion, had not come within the compass of my reflection. I had been accustomed to fancy, that whatever was important in divinity must be so obvious as to require no consideration. I had assumed that we are each of us christians if we have been regularly baptized; that there are, however, the good and the bad in all religions; that to be a good christian is to do what is right; and to be a bad one is to do what is wrong. To desire much more religious knowledge than this, indicated, as I thought, conceit: it might also lead to schism, to fanaticism, and a world of evils: and it sometimes issued in the most extravagant and dangerous of all fancies, the fancy that faith without works is to save us. In dipping, however, into some theological tracts, which I had bought with a view of perfecting my library, I was led to suspect, that under the idea of keeping clear of metaphysical subtleties, and of being practical in my religion, I had indulged myself in the most profound doctrinal ignorance. I now began to see that christianity, like every other science, must be studied in order to be understood: and having earnestly applied my mind to this subject, I soon thought myself as great an adept in gospel doctrines, as I had before considered myself to be in so many other branches of knowledge. I became, like you, Mr. Editor, very zealous for true evangelical divinity. Indeed I went far beyond you; for I accounted the reception of the doctrines to be the all in all. As yet I was not apprized of a fact which larger observation and experience have rendered but too manifest. I mean that there are many persons of an orthodox creed, and yet of a most unchristian temper and life:—persons whose religious deficiency it is scarcely possible to detect by resorting to any other than a practical test. To *see the truth* was almost the only phrase now in use with me; and to possess clear views of the nature of gospel grace was the one thing needful in my estimation. So zealous did I feel on this subject, and so little satisfied was I, even with many who pass for gospel preachers, that (to divulge to you my whole story) I had, at one time, resolv-

ed to turn preacher myself. I had it also in contemplation to part with my library, retaining only a very few works on theology: for I had condemned in the lump at least nineteen twentieths even of my divinity shelf. I, at the same time, had an idea of selling my estate, and of immediately employing every shilling of my property in building chapels, and educating young men, who should propagate exactly what I considered to be the truth, under my own immediate direction and authority. Indeed I regarded all secular occupations as some what carnal and profane; as unworthy the spirituality of my mind; as a degradation to one who had such a deep knowledge of the gospel as myself.

A thought, however, came across me, which, at first, I knew not exactly whether to indulge or repress. I said to myself, It is unquestionably right to be zealously affected in a good cause; and yet, perhaps, that natural temper, which has made me violent in so many previous occupations, may now have some improper influence on my religion. Is it certain that the gospel which I wish to promote is precisely that of Christ and his apostles? In my zeal for doctrinal truth, is it not possible that I may a little overlook some of those precepts which the scriptures combine with it? In my first ardour for sacred knowledge, may I not look down on human learning with too much contempt; and, while I am reducing all my occupations into one, may I not be relinquishing some branch of my proper calling, and neglecting some relative duty of life? While I am undertaking to evangelize the world, may I not forget that I am a parent, a brother, an uncle, and a friend; and even hinder that very gospel which I mean to promote, by failing to adorn it in some of these respects as I ought? And, above all, while I assume that to me is committed the ministry of the gospel of Christ, may I not be guilty of intruding myself into the sacred office, and of disturbing the peace and order of the church?

In short, I began to feel that much of that natural corruption, in which I had learnt to believe, consists in the

ungoverned violence of our passions, and in the eagerness with which successive objects are rejected and embraced. I considered that many actions are, in themselves, neither good or evil; their quality depending, for the most part, on the circumstances under which we are placed, on the motives by which we are impelled to them, and on the relative situation which they are made to maintain; and thus I came to the conclusion that any one of the employments in which I had been engaged, if subjected to a new rule, and pursued with a new end, might become an occupation as truly religious as that of preaching the gospel of Christ.

Christianity, no doubt, requires every man, in heart and affection, to leave all and follow Christ; and it may invite some literally to forsake their calling. I now see clearly, however, that it is not intended to destroy the structure of civil society, nor to change the general occupations of life; and I now can admire it on this account. When, indeed, we first meditate on the doctrines of the gospel, and when, by this meditation, our hearts begin to be warmed with the love of Him who died for us, we easily persuade ourselves, that to speak of the new truths which we have learnt ought to be our only pleasure; and to spread the knowledge of them our only task. But when we attend also to the precepts of the divine word, we then learn that the rule for converts ought generally to be, "Let every man abide in that state in which he is called," and that it is possible to be at once "diligent in business and fervent in spirit serving the Lord."

I have an idea, Mr. Editor, that scarcely any thing is at this time more wanted among us than a few bright examples of religious men, engaged in secular affairs, who shall conduct them in a manner becoming the purity of the gospel:—of men who shall redeem religion from the reproach under which it labours, in that part of the country
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in which I live, of being a subject for disputation rather than a regulator of the conduct; an affair of the tongue rather than of the heart and life.

I have still two sons, Mr. Editor, whom I wish to train to some useful profession, besides one whom I have in part, on account of the early piety which he has manifested, destined to the church: and I begin to lament, on account of my family, that I have withdrawn myself from the manufactory in which I was once engaged. I believe, indeed, that I have an opportunity of again entering into it, though my name must now be lowest in the firm, and my share of profit must be less than when I took the resolution to retire. I incline to think, however, that these considerations ought not to weigh much. I shall have under me many working manufacturers, to whom I may be of some religious use; as well as a considerable number of children, the religious education of whom I contemplate with peculiar pleasure. Probably I shall again acquire some political influence in the borough, the right use of which may be of moment. I shall again be a reformer, but a reformer of a very different class; for instead of inveighing, as I did before, against the corruption of parliament, and calling out for political changes, I shall labour to overthrow some corrupt customs in our own borough, to which, heretofore, I was myself a party. My little chemical knowledge, (for my science of every kind is far less than I had imagined,) may possibly be of some advantage to my manufactory, and I shall apply it in the same manner as the doctrines of my religion, to a plain practical use. In short, it is now my anxious wish no longer to indulge any ambition but that of ennobling, by an uniformly pious conduct, one of the ordinary occupations of life.

Your very humble servant
and admirer,

SOBRIUS.

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REVIEW OF NEW PUBLICATIONS.

CLXXIX. *Hints respecting the Lawfulness of Self-defence, under the Limitations prescribed by the Christian Law; containing Remarks on "the Answer of a Clergyman of the Church of England to some Passages in a Letter from the Bishop of Rochester to the Clergy upon the Lawfulness of Defensive War," printed by Darton and Harvey, London: and an Attempt to remove other Scruples, and to shew that Non-resistance does not always promote Peace nor accord with Mercy.* By A SCOTCH DISSENTER. Edinburgh, Turnbull; London, Ogle. 1804. 12mo. pp. 52.

It has seldom fallen to our lot to review a tract which has a fairer claim to praise than the anonymous pamphlet now under consideration. Its author, by whatever religious name he may be distinguished, shews himself a loyal subject, an able reasoner, and a sound divine; and his "Hints," bear evident marks of christian candour and moderation, no less than of just reflection and acute discrimination.

The question which he undertakes to discuss is one that can only be decided by the authority of scripture: and it is to scripture that our author uniformly makes his appeal, while he combats the reasonings of those who are so far carried away with specious appearances of philanthropy, and of compassion towards enemies, as to maintain the unlawfulness, under the New Testament dispensation, of bearing arms, on any pretence whatever; or of resisting, by violent means, the attack either of the invaders of their country or of internal robbers and murderers.

The advocates for this doctrine of non-resistance are apt to make a distinction between the obligations of christians and of men of the world, as if that might be lawful and necessary for the latter which is forbidden to the former. This, however, is but a flimsy attempt to conceal the absurd consequences of their system: for such a distinction is wholly unwarranted by the word of God. If any course of conduct be forbidden on account of its moral turpitude, which is what is alleged in the present instance, it must be forbidden universally. Every man to whom the gospel is preached is

obliged, by the authority of God, to believe and obey it. If then it be morally wrong in itself to kill a human being, whether in self-defence, or in order to punish or prevent crimes, the divine law must prohibit it in every instance: for, if we would not confound the distinctions between moral good and evil, we must acknowledge that that conduct which in its nature is criminal, must be so in the case of unbelievers as well as of christians. If, therefore, every attempt to defend ourselves or our country by violent means is opposite to the merciful spirit of the gospel; then no one has a right to defend himself, or to secure the peace of society, by violent means: for no one is at liberty to oppose the gospel either in word or deed.

The profession of a soldier is unquestionably ill suited, in some respects, to religious persons; and offensive war involves, as must be allowed, a very high degree of criminality. But yet it may admit of clear proof on scriptural principles, that there are cases in which christians, as well as others, may lawfully defend themselves against their enemies. Those who maintain the contrary position have never produced any passage from the word of God which expressly forbids resistance to the lawless attacks of invaders and plunderers. They argue chiefly from the nature of the christian dispensation, which, they allege, requires christians, not only when they are "persecuted for righteousness sake," but upon all other occasions, to yield to those, and even to load them with favours, who come to enslave, to murder, and to exterminate. But can it be right thus to encourage plunderers in their sanguinary schemes?

The expressions "resist not evil,"—"love your enemies," &c. which are so frequently quoted to prove that self-defence is unlawful, require, without doubt, that christians should not use violent means for defending themselves against persecuting magistrates; and that they should never shew a litigious or resentful spirit. But do they re-

quire us to permit our enemies, without resistance, to land upon our shores, to plunder and massacre us at pleasure, and even to violate our wives and daughters? Or that instead of meeting them with the bayonet, we should receive them with hospitality; "feed them, and give them drink, that we may heap coals of fire on their heads?" Suppose that the house of one who thus reasons were attacked by merciless robbers, would he use no means to prevent their irruption? Would he be an unresisting spectator of the murder of his wife, children, and aged parents, though he knew that it was in his power to save them? Or would he think it his duty to shew kindness to the ruffians in the very act of destruction?

It is certainly a great mistake in such cases to imagine, that one who resists or gives up to punishment the criminal aggressor, may not entertain towards him sentiments of kindness and forgiveness. In the case, for instance, of a French army attempting to land on our shores, it appears to us that humanity and mercy, as well as justice, would approve of our resisting the attempt with all the power which God has given us. Such conduct would not only be no violation of christian love, but, as we conceive, would be clearly required by the spirit of that precept which commands us to love our neighbour as ourselves. For if it would be a dereliction of our duty to decline interfering to prevent the incendiary or the assassin from destroying the property, or taking the life of our neighbour, it would surely be a still more flagrant violation of our obligations as christians to refuse our aid for the purpose of preventing the general pillage, and the immense slaughter, to say nothing of other dreadful effects, which must attend a successful invasion. Hatred, malice, and revenge, indeed, are crimes which, in no case, admit of excuse: but to affirm that resistance to lawless violence partakes in itself of the nature of these crimes would be to imply, that not only the profession of soldiers, but the different offices of all concerned in

criminal prosecutions, are, in their nature, unlawful, and opposed to the spirit of the gospel.

It is worthy of remark, that those who argue for non-resistance in all cases do not entertain similar views with St. Paul. He not only pleaded his privilege as a Roman citizen, in order to point out to his enemies the danger of mal-treating him; but on one occasion he appealed to Cæsar. And, to go still further, when his nephew detected a conspiracy against his life, did St. Paul reckon it a crime to resist assassins? Or did he think the use of means inconsistent with dependance upon God? No, he sent his nephew to the chief captain in the hope that measures would be taken to defeat the malice of his enemies. Nor was he disappointed. A powerful guard conducted him to Cæsarea; and had the confederated assassins attempted to execute their purpose, would not the apostle's guards have drawn the sword in his defence?

Those who attempt to prove that military service is, in all cases and in its own nature, contrary to the law of God, will find it difficult to evade the force of several passages in the New Testament, which evidently lead to an opposite conclusion. Referring our readers to a comment on these passages in our number for July, p. 405 and 406, we would only remark that the fair inference to be drawn from them, and it is an inference confirmed by the practice of christians in the first ages, seems to be, that a soldier may be one who fears God; that his situation does not preclude him from glorifying God; and that, therefore, he is not bound to resign it as in itself an unlawful employment. A "*devout soldier*," if military employment be unlawful, would be as absurd an epithet, as a *devout robber*, or a *devout murderer*.

But it has been alleged, that though civil rulers are required to defend their subjects from those among themselves who would injure them, or disturb the public peace; yet that they are never expressly enjoined in the New Testament to defend their country against

a foreign enemy. But the former obligation *necessarily* involves the latter. It would be absurd to suppose, that because those who attempt to injure us are foreigners, they may, therefore, attack and plunder us with impunity. If St. Paul could conscientiously apply to a Roman commander for protection against forty assassins, may not we lawfully desire that our rulers should use every exertion to defend us against one or two hundred thousand, who have resolved "to cut us off from being a nation?" If such be the *duty* of rulers, and if, as christians, we are bound to obey them *in all lawful cases*, then must we be ready at their call to assist in the defence of our country.

It has likewise been argued, that war proceeds solely from the lusts of men, and is altogether opposed to the spirit of the gospel. We freely admit that this is the case with respect to offensive wars; which, therefore, cannot be reprobated in too strong terms, as utterly inconsistent with christianity, and the proper fruit of diabolical malice. We plead not for these: we plead only for the right of self-defence, and to this right we are more clearly entitled, in proportion as it can be made to appear, that we have no right to invade others. It is plain that if all nations were to act merely on the defensive there would be no war.

In the present circumstances of this country, let it be remembered, the question is not, whether we shall *make war* for the purposes of revenge or national aggrandizement, but whether we shall resist invaders. A peaceable man may be obliged to resist an assassin: but does he thereby encourage bloodshed? Or is he therefore chargeable with the same bad passions which influenced the attempt to murder him? And were he to deliver another person from the stroke of the assassin, even at the risk of his own life, what would be our opinion of that person who should endeavour to prove that such an action was opposite to the merciful spirit of the gospel? Does then the gospel forbid all mercy except towards the enemies of the human race?

Or is no pity due to those whom they threaten and oppress?

"The kingdom of Christ is not of this world," is a text which some have frequently employed against the principle of self-defence. The kingdom of Christ is, indeed, heavenly and spiritual; and the subjects of that kingdom are bound to shew that they are not of this world, by their being mainly occupied about obtaining eternal life; by their holding every temporal enjoyment, however lawful, in a subserviency to that end; by their freedom from anxious care about even the most necessary objects; by their moderation and humility in prosperous circumstances; by their cheerful resignation under adversity; by their ready forgiveness of their worst enemies: in short, by their fixed determination rather "to suffer the loss of all things," than to sin against God. But are we, therefore, to conclude that christians have nothing to do with the concerns of this life? The kingdom of heaven, indeed, is essentially different from the kingdoms of this world: it is erected and maintained by supernatural means; and its interests are in no case to be promoted or defended by worldly weapons. But though this be explicitly affirmed by our Saviour, it does not follow that self-defence is criminal. On the contrary, it seems to have been our Lord's intention to shew that his kingdom *could not be* of this world, because his servants were not permitted to use that violence in *his* defence which would be lawful with respect to the subjects of an earthly king. Certainly neither civil rulers, nor masters, nor parents, are bereaved of their authority by the law of Christ: and yet, our Lord forbids *his* servants to assume pre-eminence over one another *in his kingdom*. How then can it be denied that christians have a different part to act in the church and in the world; though in both they are to be governed by the rules of the gospel? Rulers and magistrates, for example, must "bear the sword," and use it "for the punishment of evil-doers." But in Christ's kingdom, "all they that take the

sword shall perish with the sword." How could even such "as in meekness are to instruct those who oppose themselves,"—"rule their own houses well," without occasionally using violence? There appears no way of evading the force of this argument, but by affirming that some things may be *lawful* for worldly men, which are forbidden to the people of God. The absurdity of this supposition has been already shewn: but even if it had not, will it be affirmed that christians are forbidden to fulfil the duties of magistrates, masters and fathers?

It is an observable circumstance in all the *intemperate* writings which, of late, have issued from the press in favour of liberty, that their authors seem less concerned for the quiet and peaceable part of mankind, than for the lawless and criminal. They seldom demand a farther *liberty to do good*, which would indeed be absurd in this country; that liberty being unbounded. Their sole object generally is to obtain for the turbulent and unruly more *freedom to do evil*; while those who may suffer thereby are little regarded. But what would be the effect of such a system were it reduced to practice? What but the general prevalence of plunder and violence, of anarchy and mischief? If any thing like government remained, it would be but the misrule of traitors and assassins. And the lawless, after having exterminated the generation of the righteous, would quarrel among themselves and depopulate the world. But he who ruleth in the earth will never permit this unrestrained dominion of the prince of darkness—this complete establishment of his throne; however such evils may be inflicted for a season as signal marks of the divine vengeance. To conclude, every good man must deprecate the reproach to which christianity would be exposed, should its friends admit that the law of Christ obliges the oppressed, when they cannot escape, *always* to yield to their oppressors; that christians are *in every case*, forbidden to defend themselves by violent means; that magistrates who fear God, must

"bear the sword in vain;" or that any man, however worldly, is warranted by divine authority to act in opposition to the spirit of the gospel, or to do that which would be criminal in the most serious professor of the christian faith.

The above is an imperfect sketch of the arguments employed by the anonymous author of this well-timed and judicious production, in support of the lawfulness of self-defence; and which we have been induced, by a sense of their importance, thus to analyze. We recommend the work itself, in an especial manner, to the perusal of such as still entertain doubts on this interesting subject: for we perfectly concur with our author in thinking, that "in the event of the people being armed *en masse*, it would be a lamentable circumstance if any of the fearers of God should expose themselves to a severe punishment for resisting the supreme authority of this country, while they cannot shew that they are required to do any thing opposite to the will of God." (p. 9.)

The work which has called forth this able reply we have not seen. It is stated to be the production of a clergyman of the Church of England. But this clergyman, we suppose, must have taken advantage of Mr. Fellowes's rule of interpretation, (see p. 496 :) otherwise he would scarcely have so directly impugned one of those articles (the 37th) which he must have solemnly subscribed.

CLXXX. *Memoirs of the Life, Writings, and Correspondence of Sir William Jones.* By LORD TEIGNMOUTH. London, Hatchard, 1804. pp. xiv. and 531. 4to. price £1. 10s.

WE conceive that it peculiarly becomes us, as conductors of a work entitling itself *The Christian Observer*, to notice those new publications which afford an insight into the private character, and religious sentiments, of persons distinguished by their rank, their talents, and their public services; and particularly by the services which they may have rendered to the cause of religion and morality. On this principle, we have been diffuse in our observations on the Letters of Lord Chatham lately published by Lord Grenville; and have

already allotted a considerable space, which we intend shortly to enlarge, to a review of the Life of Cowper. The life of Sir William Jones claims our very particular attention. He was a man of most extraordinary attainments. He appears to have been acquainted with no less than twenty-eight languages, and to have pursued with uncommon ardour almost every species of knowledge. In Indian learning, he was without a competitor. He was the founder, the president, and the very soul of the society established in Calcutta, for the encouragement of Persian and Sanscrit literature; a society which has already removed much of that gross darkness that had so long enveloped oriental subjects. Not content with faithfully and assiduously discharging the duties of an Indian judge, he also undertook the arduous work of forming a digest of Hindu and Mahomedan law; a labour which appears to have cost him his life, but which has given to the natives of our Indian possessions a permanent security for the due administration of justice.

In entering, therefore, upon a review of the Life of Sir William Jones, we feel no small respect for him on account both of his talents, and of the uses to which those talents have been turned. But our reverence is much increased by knowing him to have been one who, after a dispassionate and careful examination into the authenticity of the holy scriptures, had recorded his belief of them in language which cannot be made too public, and is, perhaps, already known to many of our readers.

At the end of his own Bible he wrote the following note. "I have regularly and attentively read these holy scriptures; and am of opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains both of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed."

This work appears to have been undertaken by Lord Teignmouth (late governor-general of India) at the desire of the widow of Sir William Jones. His

Lordship, moreover, was intimately acquainted with the subject of these memoirs; and he, therefore, as might be expected, unites the affection of a friend with the faithfulness of a biographer.

Lord Teignmouth begins by stating, that Sir William's father, (the son of a yeoman in the Isle of Anglesey,) who was born in 1680, was a celebrated philosopher and mathematician, and enjoyed the friendship of Sir Isaac Newton, Hally, Mead and Samuel Johnson. He married Miss Mary Nix, daughter of a cabinet-maker in London, by whom he had three children. The eldest, a son, died in infancy. The second child, a daughter, married Mr. Rainsford, a merchant, and died in 1802 by the accident of her clothes catching fire. William was the youngest child, and he had the misfortune to lose his father when he was three years old. The care, therefore, of his education devolved on his mother. "Her character, as delineated by her husband with somewhat of a mathematical precision," observes the noble Biographer, "is this, 'that she was virtuous without blemish, generous without extravagance, frugal but not niggardly, cheerful but not giddy, close but not sullen, ingenious but not conceited, of spirit but not passionate, of her company cautious, in her friendship trusty, to her parents dutiful, and to her husband ever faithful, loving, and obedient.' She had by nature a strong understanding, and under her husband's tuition she acquired a knowledge of Algebra, and also of trigonometry, and the theory of navigation.

To her son's incessant importunities for information she constantly replied, "Read and you will know." Thus his desire to learn became as eager as her wish to teach: and in his fourth year he was able to read distinctly and rapidly any English book, besides committing many things to memory.

Lord Teignmouth, after detailing these particulars, introduces the following judicious observation.

"If from the subsequent eminence of Sir William Jones any general conclusion should be eagerly drawn in favour of early tuition, we must not forget to advert to the uncommon talents both of the pupil and the teacher. In common cases premature instruction has often been found to retard rather than accelerate

the progress of the intellectual faculties, and the success of it so much depends upon the judgment of the tutor and the capacity of the scholar, upon the skill of the one as well as upon the disposition and powers of the other, that it is impossible to prescribe a general rule when instruction ought to begin, or a general mode by which it should be conveyed. The determination, in both cases, must be left to the discretion of parents, who ought to be the most competent to decide." (p. 13.)

In his fifth year, as Jones was one morning turning over the leaves of a Bible in his mother's closet, his attention was forcibly arrested by the sublime description of the angel in the tenth chapter of the Apocalypse, and the impression was never effaced.

In his seventh year he was sent to Harrow, where he was at first remarkable rather for diligence than for talents. In his ninth year he broke his thigh-bone, and this accident detained him from school twelve months. During that time his classical pursuits were suspended, but his mother, who had been accustomed sedulously to employ the school vacations in improving his knowledge of his own language, or in teaching him the rudiments of drawing, was his constant companion, and amused him with such English books as she deemed adapted to his capacity. On his return to school, being placed in the same class which he would have attained if the progress of his studies had not been interrupted, his deficiency was erroneously ascribed to laziness or dulness, and the corporal punishment to which he was subject is said to have failed to produce the intended effect. His emulation, however, being roused, after no long time he was at the head of his class, and gained every prize: he even voluntarily extended his studies beyond the prescribed limits. "It is a material, and perhaps unavoidable, defect (says the noble author) in the system of education at public schools, that the necessity of regulating instruction by general rules must often preclude attention to the tempers and capacities of individuals."

By the time he had attained his twelfth year, the extent of his attainments was truly surprising: and his diligence seemed to increase with his advancement in the school. The hours which his school-fellows allotted to amuse-

ment he generally devoted to improvement.

The following anecdote is given as strongly indicative of his character at this time:—"He invented a political play, in which Dr. William Bennet, Bishop of Cloyne, and the celebrated Dr. Parr, were his principal associates. They divided the fields in the neighbourhood of Harrow, according to a map of Greece, into states and kingdoms; each fixed upon one as his dominion, and assumed an ancient name. Some of their school-fellows consented to be styled barbarians, who were to invade their territories, and attack their hillocks, which were denominated fortresses. The chiefs vigorously defended their respective domains against the incursions of the enemy; and in these imitative wars the young statesmen held councils, made vehement harangues, and composed memorials, all, doubtless, very boyish, but calculated to fill their minds with ideas of legislation and civil government. In these unusual amusements Jones was ever the leader."

The ardour of Jones for knowledge, even while at Harrow, became such that he frequently devoted whole nights to study, taking coffee or tea as an antidote for drowsiness. Dr. Sumner, the master, affirmed, that his pupil knew more Greek than himself, and Jones was often flattered by strangers with the title of *the great scholar*.

At the age of fourteen he wrote a letter of consolation to his sister, on the death of a friend, which his noble biographer has given at full length, p. 22. The former part of it is a most grave and *philosophical* performance, which would become the pen of Solon, of whom also it speaks. In the latter part he says, "Pray give my duty to my mamma, and thank her for my shirts. They fit, in my opinion, very well; though Biddy says they are too little in the arms."

In 1764 Jones left Harrow. His friend and school-fellow Parnell (the late Sir John Parnell, who was Chancellor of the Exchequer in Ireland) in a memorandum given to Lady Jones, in which he states what he could re-

collect of Sir William Jones in early life, has left the following testimony of his character. "A decision of mind, and a strict attachment to virtue, an enthusiastic love of liberty, and an uniform spirit of philanthropy, were the characteristics of his youth, and of his manhood."

Mr. Jones now entered the University College, Oxford. His new situation did not, at first, correspond with his expectations. He had hoped to find a Sumner, or an Askew in every Master of Arts, and generally the same passion for literature which he himself had imbibed. The public lectures were also below the standard of his attainments, and the logic then in fashion was that of the schools. His disgust, however, soon subsided. His college tutors seeing that his hours were devoted to improvement, dispensed with his attendance on their lectures, and he pursued the study of the Greek poets and historians, constantly perusing with a pen in his hand, making remarks, and composing in imitation of them. Even at this time the Persic and Arabic attracted his attention. He also read the best authors in the Italian, Spanish, and Portuguese languages, following in all respects a plan of education recommended by Milton, and being resolved, as he himself expressed it, "with the fortune of a peasant to give himself the education of a prince."

In his nineteenth year, he became tutor to Lord Althorpe, now Earl Spencer, who was at this time seven years old, and during his residence at Wimbledon, he read the greatest part of the Old Testament in Hebrew, and studied it with great attention. He is also stated to have received lessons in dancing, fencing, and the broad-sword, to which exercises he was very partial. But his chief pleasure consisted in having access to extensive libraries, rare manuscripts, and the company of learned men. His attention was now accidentally called to the study of the laws of England, and learning to appreciate with more accuracy the republican

system of Greece and Rome, his mind was impressed with a decided preference for the institutions of his own country. His noble biographer observes, however, that "he was not regardless of the deviations in practice from the theoretical perfection of the constitution, in the contested election for Northampton, of which he was at this time an unwilling spectator;" and in which Lord Spencer's family was interested.

The following extract from one of his many letters to his learned friend Reviczki, written in April 1768, is interesting on account of the political reflections contained in it.

"If I were not a sincere lover of truth, and averse from all dissimulation, I should lament that our capital has fallen under your inspection in these times of turbulence and distraction, when the liberty of my country, so universally celebrated, has degenerated into unbridled licentiousness, not to say outrage. The original form of our constitution is almost divine: to such a degree, that no state of Greece or Rome could ever boast one superior to it, nor could Plato, Aristotle, nor any legislator even conceive a more perfect model of a state. The three parts which compose it are so harmoniously blended and incorporated, that neither the flute of Aristoxenus, nor the lyre of Timotheus, ever produced more perfect concord. What can be more difficult than to devise a constitution, which, while it guards the dignity of the sovereign and liberty of the people from any encroachment by the influence and power of the nobility, preserves the force and majesty of the laws from violation by the popular liberty? This was the case formerly in our island, and would be so still, if the folly of some had not prompted them to spur on the populace instead of holding them in. I cannot, therefore, restrain my indignation against Wilkes, a bold and able but turbulent man, the very torch and firebrand of sedition: but what can be said in defence of the honour and consistency of some of our nobility, who, after having given him their countenance and support, shamefully deserted and betrayed him." (p. 58.)

Mr. Jones, as appears from this and many other passages in the work before us, was much attached to the popular part of our constitution. He probably thought, indeed, as many who have been far less ardent on the side of liberty have done, that Wilkes was in the right as to the chief questions which were at this time controverted between him and the ministry.

A man so honest as Mr. Jones could hardly fail, however, to see, that these questions were raised to an importance which they by no means deserved, and were also turned to a most unwarrantable use, by the violent, the factious, and the designing. Instead, therefore, of swelling the popular cry of "Wilkes and liberty," it is remarkable that he terms Mr. Wilkes "the very torch and firebrand of sedition;" and speaks of those as the worst friends of liberty who "spur on the populace instead of holding them in." Happy would it be for us if the same distinction were always maintained between popular liberty in the sober and legitimate sense of that term, and the mere passion or prejudice of an ill-informed, misguided, and inflamed multitude.

We come now to a part of these memoirs which will more particularly awaken the attention of the devout christian. The serious reader, observes Lord Teignmouth, will be solicitous to know what progress Mr. Jones had made "in that knowledge, in comparison of which," as his Lordship well expresses it, all erudition is trifling, and human science vain." Indefatigable as his mother had been in promoting his improvement in other respects, she had initiated him no farther in religion than to teach him the Lord's Prayer, and the Apostle's Creed. While at Harrow, he was induced, by the earnest recommendation of Dr. Glasse, to read Beveridge's "Private Thoughts on Religion;" and was much struck with a passage, in which the pious author argues that a profession of christianity, merely because our countrymen profess it, without inquiry and conviction, would be no better reason for our faith than Mahommedans have for theirs. He immediately applied to himself these lines in Zayre:

"J'eusse été pres du Gange esclave des faux dieux,
Chretienne dans Paris, Mussulmane en ces lieux."

"I wish for my own satisfaction," adds the noble biographer, "as well as for that of my reader, that I were able to pronounce what impression the perusal of this work made upon the mind of Mr. Jones. It is probable, Christ. Observ. No. 34.

and the presumption is not advanced without reason, that it induced him to reflect with more seriousness than he had ever before entertained on the subject of religion, and to investigate the grounds on which the Old and New Testament had been received during so many ages as the word of God. It is evident, however, from a conversation with two of his clerical friends at Harrow at this time, when he was in his twenty-fourth year, that his belief in christianity was not unmixed with doubts. These doubts were stated by him in hopes of obtaining a solution of them, but being disappointed, he declared his determination to peruse the whole of the scriptures in the original uninterruptedly, that he might be enabled to form a correct judgment of the connection between the two parts, and of their evidence both internal and external. The exposition of his doubts to those whom he thought qualified to solve them, was a proof of his anxiety to know the truth: and the determination which he formed in consequence of his disappointment is no less a proof of his sincerity in the search of it. I cannot deny myself the satisfaction of anticipating the conclusion to which his investigation led, a firm belief in the authenticity and inspiration of the holy scriptures.

"In a Hebrew copy of the Book of Hosea, I find a series of propositions in the hand writing of Mr. Jones, containing the sketch of a demonstration of the divine authority of the christian religion. These propositions appear to have been written near the period of the preceding conversation at Harrow. They are not expressed with such accuracy or elegance, as to justify a supposition that they were intended to be made public; but as I know that he always considered the demonstration contained in them satisfactory, I exhibit them as evidence of his early conviction of the truth and completion of the prophecies respecting our Saviour.

"I. There is as much reason to believe that the writings of Isaiah and the Hebrew prophets, as that those of Homer and the Greek poets, are more ancient than the time of Jesus.

"*Objection.* Some men might have an interest in forging Isaiah.

"*Answer.* Forged writings would have been more in point. Those of Isaiah bear no marks of forgery: and the Jews themselves, who were puzzled by them, acknowledged their antiquity.

"II. these ancient writings, especially Isaiah, allude to some great event, and to some real extraordinary person 'who was put to death and complained not.' Isaiah liii.

"III. The life and death of Jesus, his virtues and doctrines, though not his miracles, are as much to be believed, as the life and death of Socrates, his virtues, and his doctrine.

"IV. No person in the history of the Jews, before or after Jesus, coincides with this account except Jesus. Therefore Jesus was the subject of their writings, which are con-

sequently inspired, and he is a person of an extraordinary nature, that is, the Messiah."

"If this be just reasoning, we may believe his miracles, and must obey his law.

"If difficulties occur, and we are asked 'how they can be solved?' we may safely answer 'we do not know;' yet we may truly be, and justly be called, christians.

"To these propositions the following note is subjoined. "What must be the importance of a book of which it may be truly said, 'if this book be not true, the religion which we profess is false?'" p. 64—66.

We find Mr. Jones soon after this time at Nice, and his occupations there are described by him in a manner from which it does not appear that the religion, in the truth of which he believed, as yet occupied any great portion of his thoughts, or peculiarly engaged his affection. It is, indeed, a common error with learned men to conceive, that a general belief of the truth of christianity, arising from an examination of its evidences, is the chief requisite in a christian: and that this examination being made, little more remains to be done—especially if, through a constitutional temperance, or happy combination of circumstances, the life is unstained by any vicious practices. The very pursuits, indeed, of learning and ambition will often greatly contribute to preserve a man from disreputable indulgences. In some cases, therefore, a moral practice may subsist in conjunction with a belief, by no means lightly entertained, of the truth of christianity; though not arising out of that belief: and there is much danger lest the belief and the practice which are thus fortuitously conjoined should be mistaken for the true faith and works of the gospel. In the case which we have supposed, the general standard of virtue will commonly be low, and the more fashionable vices will at least be tolerated. The ordinary motives of action will be the same with those of many professed unbelievers, and the love of human reputation will, probably, be the ruling and even acknowledged principle of action. Much desire of general utility may be professed, and some regard to it may be felt, as well as some kindness and benevolence; but both the utility and the benevolence will be modified by a prevailing disposition to conform to the opinions of a corrupt world. The love

of God, a supreme regard to his honour, that unfeigned modesty and deep humility which result from a sense of unworthiness, that dread even of the approach of sin, and that "abstinence from all appearance of evil" which the scriptures prescribe: these are among the things which will be wanting. We have the satisfaction, indeed, of seeing in the progress of the life of Mr. Jones, as traced out by the judicious hand of his noble biographer, increasing evidence of the seriousness of his mind, and of his superiority in matters both of faith and practice to the generality as well of learned as of unlearned modern believers: yet we think that some occasional expressions in his earlier letters, and still more, perhaps, a few passages in the letters of his friends, tend to accredit that defective system which we have been describing. The following admonition from his friend Reviczki at Vienna, for instance, calls for some animadversion.

"Take care that you do not suffer the ardour of application to deprive you of the gratifications of life, sufficiently brief in their own nature; they are, indeed, so connected with literature that the wise and the learned only are qualified for the true enjoyment of them. Take care also that you have not hereafter reason to complain in the words of Horace," &c. &c. (p. 85.)

This passage reminded us not only of Horace, and other ancients of the same Epicurean school, but also of some moderns who have inclined to a similar philosophy. We allude in particular to Hume and Gibbon. A considerable degree of professed literary Epicurism, not unmixed with Epicurism of other kinds, formed as we conceive, a very distinguishing feature of their character. They seemed to think that the possession at once of literary fame, and of the pleasures of a refined voluptuousness, constituted the chief good; and that the world, which to ordinary men was a scene of dull pursuits and low gratifications, was to be enjoyed only by the philosopher. We are, however, by no means disposed to allow that "the wise and the learned only" (meaning the wise in the common sense of that term) "are qualified for the true enjoyment of life." Indeed this claim is disputed by many competitors. The mere man

of pleasure thinks, that to cast away all restraint is the only complete felicity. The rich and the idle fancy that to them alone belong all the satisfactions of life, others being born to minister to their gratification. The ambitious potentate assumes, that supreme happiness consists in being without a rival, and that "this world was made for Cæsar." The pastoral poet places happiness in the valleys and in the fields: the vain and self-admiring beauty in the display of watering-places, or in the dissipation of the London circle. We readily admit that the pleasures of all these classes are not to be ranked together. We are, nevertheless, disposed to refuse, to any one of these several competitors, the palm of "true enjoyment;" and we claim for the devout and humble christian, whether living in rural retirement, or in the crowded haunts of commerce, whether high or low, rich or poor, learned or unlearned, the complete pre-eminence over them all.

"His are the mountains, and the valleys his,
And the resplendent rivers. His t'enjoy
With a property that none can feel,
But who with filial confidence inspired,
Can smiling say, '*my father* made them all.'"

It may not be improper to notice in this place the following termination of a little poetical composition of Mr. Jones, written in order to be sung at a kind of fete champetre, during one of his first circuits, and inserted at p. 199.

"Come smile, damsels of Cardigan,
Love can alone make it blissful to live."

We are well aware that we are in danger of being pronounced cynical, if we censure any part of a song which is at once so amusing and so elegant, and which, moreover, is only a paraphrase of a Greek fragment. We will, therefore, only request our female readers to bear in mind, that the above stanza in honour of love, which forms, indeed, the burden of this beautiful effusion, expresses a sentiment which has been often formed by the imagination of heathen poets, and adopted by the excursive fancy of the moderns; but which was never meant to be taken in earnest as if it represented real life. At least, we would beg them to believe that it is "the damsels of Cardigan" alone, (a county which we have the misfortune to

have never visited) who possess this surprising secret of conferring certain and unrivalled bliss.

Although Mr. Jones could thus adopt (in a far more moral and less exceptionable sense indeed) the light style of the ancient Epicurean poets, we have the satisfaction of observing many passages in his letters which attest the purity of his mind, and the rectitude of his principles. We were much pleased in particular by a few sentences in a letter to his friend Lord Althorpe, in which he expresses his abhorrence of the licentiousness recommended in a letter of Diderot to his friend Wilkes, (p. 153.) The parts in Mr. Jones's letters, against which it is, perhaps, of most importance to guard our readers, are those in which he speaks of the pursuit of glory. "Do not, however, imagine," says he, in one of his early letters to Reviczki, "that I despise the usual enjoyments of youth, &c."—"but I prefer glory, *my supreme delight*, to all other gratifications, and I will pursue it through fire and water, by day and by night." page 94. We cordially acquiesce in the observation of Lord Teignmouth in another place, "that in the unpremeditated effusions of friendly correspondence, expressions are not to be scrupulously weighed nor rigorously criticised." We would, however, suggest to our readers a corrective of the sentiment which Mr. Jones thus expressed, and we think that this cannot be better done than by the following extract from the writings of the eloquent and learned Dr. Barrow, an author who was himself by no means insensible of the uses, nor a stranger to the enjoyment of reputation.

"The holy scripture," says Dr. Barrow, in his Sermon on honouring God, "doth not teach us to slight honour, but rather in its fit order and just measure to love and prove it."—"It directs us not to make a regard thereto our chief principle, not to propound it as our main end of action; it charges us to bear contentedly the want or loss thereof, as of other temporal goods; yea, in some cases, for conscience sake, or for God's service, (that is, for a good incomparably better,) it obliges us willingly to prostitute and sacrifice it, choosing rather to be infamous than impious; to be in disgrace with men rather than in disfavour with God. It, in fine, commands us to seek and embrace it *only in subordination, and with final reference to God's honour*."

About this time Mr. Jones was employed, at the desire of the King of Denmark, in translating the *Life of Nadir Shah* from Persian into French, a task for which, probably, no other person in Europe was equally qualified. He also followed a variety of other literary occupations. A little sketch of a *Treatise on Education*, written in his twenty-third year, begins in the following manner. "A celebrated eastern philosopher begins his first dissertation with the following period. The perfect education of a great man consists in three points: in cultivating and improving his understanding; in assisting and reforming his countrymen; and in procuring to himself the chief good, or a fixed and unalterable habit of virtue. I have chosen the words of this sublime author as my subject for a series of essays" on education. (p. 87.)

Mr. Jones, however, now determined to enter on a new career of life. To a spirit of independence he united a strong desire of public distinction; and, above all, he was animated with the ambition of being useful to his country. In the situation of private tutor, however, his expectations were bounded by a narrow prospect. He, therefore, resigned his charge in Lord Spencer's family, and entered on the study of the law; the profession of which seemed to afford ample scope for the gratification of his wishes. He was accordingly admitted into the Temple, September 19, 1770. "His attention, however, was not exclusively confined to professional studies, nor was it to be expected that he should renounce his attachment to oriental learning and literature in general." (p. 91.) In 1774, we find him publishing his *Commentaries on Asiatic Poetry*, which were dedicated to the University of Oxford. An extract from the preface to this work is given by Lord Teignmouth, which exhibits a picture of the state of Mr. Jones's mind at this period. We shall lay a few sentences of it before our readers.

"I lament," he says, "the necessity which compels me to renounce the pursuit of polite literature: but why do I say lament? Let me rather rejoice that I am now entering upon a career which will supply ampler and better opportunities of relieving the oppressed, of assisting the miserable, and of checking the

despotic and tyrannical. If I am asked, who is the *greatest man*? I answer the *best*. And if I am required to say who is the *best*, I reply, he that has deserved most of his fellow-creatures." (p. 116.)

In a letter from Lady Spencer to Mr. Jones we read of an *andrometer* composed by him, the sketch of which is given us by his biographer. (p. 137.) Imperfect as it is we were much interested by it. The life of man is divided after the manner of a barometer into a number of parts, and the proper employment for each portion of our earthly existence is set against the several years of our life. In the first year ideas are to be received and retained. Between five and ten we find, among other things, "moral and religious lessons" set down as a proper employment; also reading and repeating; grammar of our own language; memory exercised; natural history and experiments. Towards the middle of life the ardent and capacious mind of Mr. Jones suggested, that civil knowledge was to be matured; eloquence to be perfected; national rights to be defended; the learned to be protected; the virtuous assisted: and exertions to be made in state and parliament. And towards the close of it "the fruits of labours enjoyed, a glorious retirement, an amiable family, universal respect, consciousness of a virtuous life, perfection of earthly happiness; and preparation for eternity."

Lord Teignmouth in this, as in many other places, judiciously endeavours to guard against misconception; and, at the same time, chastises and improves the sentiments expressed by his friend. "We are not to conclude," says his Lordship, "that the preparation for eternity, which stands at the top of the scale, was to be deferred until the seventieth year; it is rather to be considered as the object to which he was perpetually to look, and which was *exclusively* to engross the attention of his latter years."

The following extract from a letter of Mr. Jones to his friend Lord Althorpe, explains some of the grounds on which he became desirous of the appointment of an Indian judge, and at the same time marks the political independence of his character.

"I certainly wish to have it, because I wish to have £20,000. in my pocket before I am thirty-eight years old, and then I might contribute, in some little degree, towards the service of my country in parliament as well as at the bar without selling my liberty to a patron, as too many of my profession are not ashamed of doing."—"Be assured, my dear Lord, that if the minister be offended at the style in which I have spoken, do speak, and will speak, of public affairs, and on that account should refuse to give me the judgeship, I shall not be at all mortified, having already a very decent competence without a debt or a care of any kind." (p. 163.)

About this time Mr. Jones had an invitation to offer himself as a candidate to represent the University of Oxford in parliament: but another interest appearing likely to prevail he withdrew his pretensions. His conduct on that occasion was highly honourable to him.

On the 9th Sept. 1780, he met the freeholders of Middlesex on the occasion of nominating two representatives. He had no opportunity of addressing them on those questions of parliamentary reform, for which he was a zealous advocate, but he amused himself with drawing up a speech on the state of the nation, from which Lord Teignmouth has extracted two passages, the one expressing in beautiful and forcible language his opinion on the slave trade; the other, declaring the conduct which he would have pursued if he had been placed in the House of Commons. Both are highly creditable to his principles. The first is as follows:

"I pass with haste by the coast of Africa, whence my mind turns with indignation at the abominable traffic in the human species, from which a part of our countrymen dare to derive their most inauspicious wealth. Sugar, it has been said, would be dear if it were not worked by blacks in the Western Islands: as if the most laborious, the most dangerous works were not carried on in every country, but chiefly in England, by free men: in fact, they are so carried on with infinitely more advantage, for there is an alacrity in a consciousness of freedom, and a gloomy sullen indolence in a consciousness of slavery. But let sugar be as dear as it may, it is better to eat none, to eat honey, if sweetness only be palatable: better to eat aloes or coloquintida, than violate a primary law of nature, impressed on every heart not imbruted by avarice; than rob one human creature of those eternal rights of which no law upon earth can justly deprive him." (p. 187.)

In March, 1783, Mr. Jones obtained

the appointment of a judge of the supreme court at Calcutta, which had been the object of his anxious wishes. The honour of knighthood was on this occasion conferred upon him, and he soon after married Anna Maria Shipley, the eldest daughter of the Bishop of St. Asaph, on whom he had long placed his affections. In April, 1783, he embarked for India, with the affectionate wishes of his numerous friends, leaving his native country, to which he was never to return.

(To be continued.)

CLXXXI. DAUBENY'S *Vindiciæ Ecclesiæ Anglicanæ*.

(Continued from p. 573.)

WE have frequently had occasion to observe a great want of clearness and precision in different parts of Mr. Daubeny's writings on the subject of faith and justification. The second section of the seventh chapter of the present work leads us to repeat the remark. There is no point, indeed, on which Mr. Daubeny's assertions are more peremptory, or on which he seems to think his own views more in unison with those of the scriptures, the fathers, and our first reformers: and yet we apprehend that there is no point, his discussion of which will prove less satisfactory to such as are conversant with those venerable authorities. Mr. Daubeny maintains, that good works are the appointed *condition* on which justification is to be obtained. The doctrine of the scriptures and of our reformers is, that good works are the *appointed* evidence of our being already justified.*

Waving all animadversion on the uninteresting personalities which abound in this chapter, and which have too much disgraced the whole of this controversy; we shall proceed to consider the main question at issue.

Mr. Daubeny having expressed his

* Hooker, defending this doctrine (that faith alone justifieth) from the common cavils raised against it, says, "By this speech we never meant to exclude either hope or charity from being always joined with faith in the man that is justified; or works from being added as necessary duties required at the hands of every justified man: but to shew that *faith* is the *only* hand which putteth on Christ unto justification."

dissatisfaction with Mr. Overton for maintaining a doctrine, which he most erroneously considers (p. 338) as having been *originally** advanced by Mrs. More, proceeds to argue in opposition to them both, that the faith which justifies is neither naturally nor necessarily productive of good works, and that there may be even "*a firm belief in CHRIST*, as the whole and sole cause of salvation," "which may convey to the professing party his original interest in the merits of Christ," and which, nevertheless may be unfruitful and inoperative. (p. 350.)

To us it appears, that Mr. Daubeny introduces considerable error and confusion into the subject, by his incorrect ideas respecting the nature of that faith by which a sinner is justified; and this is the more to be lamented, because on a right understanding of this doctrine and of its real efficacy on the heart of the believer, stands the very foundation of pure and undefiled religion. No point can be more clearly laid down by our reformers and early divines, than that *it is one and the same faith* which unites us to Christ; which justifies; which saves; which gives to the penitent and believing sinner his title to the heavenly inheritance; and which purifies and renders him meet for the possession of it. When Mr. Daubeny, therefore, describes "an imperfect faith," or "faith abstractedly considered," as "*a mere*

* So very far is Mrs. More's position from deserving the charge of novelty, that to omit multitudes of intervening authorities we meet it with peculiar frequency in the writings of the venerable Tyndal, who, in the year 1530, thus wrote:—"Faith is a lively thing, mighty in working, valiant and strong, ever doing, ever fruitful, so that it is *impossible*, that he that is endued therewith should not work always good works without ceasing. He asketh not whether good works are to be done or not, but hath done them already, and ere mention be made of them; and is alway doing because such is his *nature*; for quick faith in his heart and lively moving of the spirit drive him and stir him thereunto. Whosoever doth not good works is an *unbelieving* person and faithless, and looketh round about him groping after faith and good works, and wotteth not what faith and good works mean; though he babble never so many things of faith and good works."—"It is impossible to separate good works from faith, even as it is impossible to separate heat and burning from fire."

reliance or dependance on Christ;" as "a true belief in the promises of God," which, nevertheless, is distinct from that "true genuine living faith" which avails to salvation, (compare p. 346 and 350, 351): and when he, moreover, affirms, that this mere notional or "professional faith" conveys an interest in the merits of Christ, (p. 350)—in other words, avails for what he calls the first justification; we can only say, that we see no authority for such an opinion either in scripture or in our public standards of doctrine. We have already remarked, that we think it a powerful argument against this system of a two-fold justification, that in an age when all the powers of reason, learning, and eloquence, were systematically occupied in defining and illustrating the doctrines in question, no one instance occurs of any Protestant writer who either directly asserts, or can fairly be interpreted as implying, a distinction so easy to be expressed and comprehended, as that which the *modern* system adopts. Mr. Daubeny's position amounts to this, that the *justification*, of which the reformers speak so much, may be, and often is, separated from *sanctification*. Now we would refer every discriminating reader to the homilies at pages 19, 23, 24, 25, 28, 29, 30, 33, 37, 40, &c. &c. (Ed. 1802); to Jewel's Defence of the Apology (pages 66, 67, 301, 302, & seq. ed. 1611); to Cranmer's Treatise on Faith and Justification, at the end of his life, by Strype; to Hooker's Discourse on Justification (sections 3, 6, 7, 20, 21, and 26). And after he has compared those decisive passages with each other, and with the holy scriptures, we would confidently ask him whether these writings ever speak of any quality, under the denomination of *faith*, as conducive to the justification of a sinner, except *that* which so effectually unites him to Christ as both to entitle him to the inheritance of the saints in light, and to render him meet for its enjoyment: or whether they ever fail to represent "good works as the natural fruit and necessary effect of that faith which justifieth."†

† Our limits will not allow of extensive extracts; let a very few suffice to shew the te-

A leading error in Mr. Daubeny's manner of treating this subject arises, as we have already remarked, from a misapprehension of the real nature of faith itself. In direct opposition to the definition of true and false faith given in the homilies, and in the writings of the martyrs and reformers, Mr. Daubeny is unwilling to admit that there is any *radical* difference between the *mere* faith of assent, which is commonly called a dead faith, and that true lively faith which worketh by love, and saves the soul. He treats the former as capable of being raised into action, and improved into the latter by a change of circumstance without any change of essence, (see also p. 380); and opposes the well known distinction between that faith which is *dead* and *false*, and therefore of no avail towards our *justification*; and that which is *lively* and *true*, in other words, *justifying* faith.

In examining the many pages which Mr. Daubeny has dedicated to this discussion, we observed with some sur-

nour of the passages to which we have referred our readers.

"As soon as a man hath faith, anon he shall flourish in good works; for faith of itself is full of good work, and nothing is good without faith."—"Faith may not be naked without good works, for then it is no true faith." Hom. p. 40. "The first coming unto God is through faith, whereby we be justified before God."—Ib. p. 27. "—The which faith hath charity always joined to it, and is fruitful and bringeth forth all good works." Ib. p. 30.

"Further ye say," observes Bishop Jewel in reply to Harding, "*a true faith may be idle and utterly without works*, and therefore ye think it not true that we say, *a true faith is lively and can in no wise be idle*." Defence of Apol. p. 302. Again, "You say, *faith without works is nevertheless a true and real faith*. Verily, Mr. Harding, if the wicked, without works, have a true and real faith, then may you also say that the devil likewise hath a true and real faith. *This faith is no faith*, Mr. Harding. It is only an imaginary and a mathematical phantasy. *It is not that faith whereby men are made the children of God*." Ib. p. 304.

"Devils know the same things which we believe, and the minds of the most ungodly may be fully persuaded of the truth: which knowledge in the one and in the other is sometimes termed faith, but *equivocally*, being, indeed, no such faith as that whereby a christian man is justified." Hooker on Justification, §26.

Quotations to the same effect might be almost indefinitely multiplied.

prise a remarkable coincidence, (an instance of which will be found in the last note,) between his language and that employed by the jesuit Harding on the same subject, in his attack on the Apology of the Church of England: whilst the learned Jewel gives a statement precisely similar to that which Mr. Daubeny controverts. (Jewel's Works, page 301 to 306.) The Bishop justly observes, that faith without good works "is no faith;" and is as "improperly styled faith as a body without a soul can be termed a real man;"—"it hath neither life, nor sense, but indeed, and verily, is a dead faith, and therefore no faith at all." p. 304.

In order to confirm and illustrate his own views of the subject, Mr. Daubeny introduces (p. 360) a quotation from the homilies, on which he dwells at considerable length, and certainly with great appearance of support from one expression contained in the extract. On arriving at this part of Mr. Daubeny's work we were at first not a little staggered by the countenance which the author's statement seemed to derive from that expression. We soon, indeed, began to suspect, from a general recollection that in that very homily the church explained the nature of faith, as we apprehended, on a principle essentially different from that adopted by Mr. Daubeny in the present chapter; that he had been guilty of some inaccuracy. Still, however, observing the close and immediate connection of our author's arguments with the words of the homily; and thinking it hardly possible, notwithstanding the proofs which had been already furnished of his great incorrectness, that in a discussion occupying so many pages, and which turned entirely on the accuracy with which the words were quoted, any material error should have been admitted; we continued to follow him in his reasoning for some time before we referred to the homily. It was plain, as the quotation stood in Mr. Daubeny's book, that the church seemed to favour his views of the nature of faith and justification: and the use which Mr. Daubeny makes of it clearly shews the importance which he attached to it. But it was equally evident, that the force of

Mr. Daubeny's reasoning in general, his defence of himself, and his warm attack of Mr. Overton, all founded on that very quotation, must fall to the ground, if it should prove inaccurate. Mr. Overton had said in his book, p. 279, that our church speaks of a dead faith "*as not properly called faith, and that it is not faith.*"—"It does not occur to me," observes Mr. Daubeny, "where our church speaks thus: but I certainly know where our reformers speak the very opposite language. The homily on faith sets out with informing the reader, that there are two kinds of faith spoken of in scripture; one of which is called *dead* faith, on account of its being barren and unfruitful. But *this faith* consisting in a persuasion and belief in man's heart whereby he knoweth that there is a God, and agreeth unto all the truth of God's most holy word contained in scripture (the reformers say) is *properly called faith.*" p. 360. On turning to the book of homilies (edit. 1802) p. 27, we discovered the passage in question, and found this remarkable difference in the concluding words of the above quotation, viz. "*And this is NOT properly called faith.*" We then referred to the edit. 1683, p. 19, and again found precisely the same words. Our surprise on the detection of an error so materially affecting the question at issue was greatly increased, by finding it twice repeated afterwards, (p. 363 and 371), and both times with a tone of evident triumph. We do not recollect to have ever met with an instance of so complete a refutation of a laboured argument from a similar cause. The restoration of the significant particle NOT to its proper situation in the sentence, necessarily subverts the system which Mr. Daubeny has built upon its supposed absence; and to the discerning reader will afford an unanswerable testimony both of the erroneousness of his views on this important point; and of that careless haste in reading books, and that inaccuracy in referring to them, with which we have already had occasion to charge him in the course of this review. What explanation Mr. Daubeny may choose to give of this unfortunate oversight, we know not. But we know that the frank

acknowledgment of his error would be far more creditable to his candour; than any reasonings, similar to those by which he labours to prove, that by the words *true faith* and *firm belief* he did not mean *a true and lively faith*, (p. 339 et seq.), can be to his ingenuity. It were well if the discovery of such mistakes tended to diminish that presumption, pride, and self-confidence, in which controversialists are too apt to indulge themselves; and to shew the superior advantages which must ever result from *humility, calmness, patience, and impartiality* in the investigation of truth.

The question asked by Mr. D. respecting the fall of St. Peter (at p. 379,) is well answered by Bishop Jewel in the 302nd page of his Defence of the Apology, where he attributes to Harding, the jesuit, the same views of the subject which seem to be entertained by Mr. Daubeny. Mr. Daubeny argues as if Peter were undoubtedly possessed of justifying faith at the time of his fall. "Another of your near followers," observes the Bishop in his reply to Harding, "saith, Peter denied not the faith of Christ, but he denied Christ, *his faith nevertheless being safe.* If ye call this true faith, Mr. Harding, that may be found in heathens and infidels, and may well and safely stand with the abjuring of Christ, then without question your true faith may be without good works:" and he then goes on to shew that "faith without works is dead, and indeed and verily is no faith."

At p. 383, Mr. Daubeny says, "In what manner, and to what degree, divine grace and *human endeavour co-operate* in the great work of salvation, the scripture has no where precisely informed him." If by *human endeavour* Mr. Daubeny alludes to any *natural* will or ability on the part of man to co-operate with God, either in the beginning, continuing, or ending of the great work of his salvation, we think both scripture and the homilies of our church have, with sufficient precision, informed us, that "Man, of his own nature, is fleshly and carnal, corrupt and naught, sinful and disobedient to God, without *any* spark of goodness in him, without *any* virtuous or godly motion,

only given to evil thoughts and wicked deeds. As for the works of the spirit, the fruits of faith, charitable and godly motions; if he have *any* at all in him, they proceed only of the Holy Ghost, who is the only worker of our sanctification, and maketh us new men in Christ Jesus."—"Such is the power of the Holy Ghost to regenerate men, and, as it were, to bring them forth anew, so that they shall be nothing like the men they were before." (Hom. for Whit-Sunday, p. 390.)

That Mr. D. has inaccurate notions, not only of the nature of faith, but of those views of it which are entertained by his opponents, sufficiently appears from the conclusion which he draws at p. 380, from some preceding arguments: "from whence it appears," says Mr. Daubeny, "that *lively* faith, though an active quality, possesses not that *natural self energetic* principle which will necessarily cause it to continue in action, independent of the accompanying influence of divine grace." Now nothing appears to be farther from the opinion of Mrs. More, or of any of those authors, ancient or modern, who adopt the same views of the subject which she supports, than to suppose, as Mr. Daubeny would insinuate, that faith *can* "continue in action independent of the influence of divine grace." The very ground on which they maintain that the principle, which alone can *properly be called faith*, is naturally and necessarily productive of good works, is, that faith itself is the gift of grace—is commenced, carried on, and completed by *grace*: and that it is the appointed means of bringing the soul into communion with Christ, who is the giver of all grace, the author and finisher of our faith. And their ideas of the natural productiveness of faith are strengthened by a conviction, that the mere lifeless assent of the human intellect to the truths of christianity, is so far from being, with strict propriety called faith, that it is totally and essentially distinct from it in principle. With Hooker they are of opinion, that "we are the habitation of God by the spirit, *if we believe*: for it is written, whosoever confesseth that Jesus is the Son of God, in him God dwelleth and he in God. The strength

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of his habitation is great; it prevaileth against Satan; it conquereth sin; it hath death in derision; neither principalities, nor powers, can throw it down; it leadeth the world captive, and bringeth every enemy that riseth up against it to confusion and shame, and *all by faith*; for this is the victory that overcometh the world, even our faith. Who is it that overcometh the world, but he which believeth that Jesus is the Son of God?" (Second Sermon on St. Jude, sec. 15.) And if asked on what principle they maintain the necessary union of true faith and works, or of justification and holiness, they would reply in the following concise sentence of the same judicious divine, "Faith doth justify; justification washeth away sin; sin removed, we are clothed with the righteousness which is of God; the righteousness of God maketh us most holy," (Ibid. sec. 27.)

At the latter end of this chapter, Mr. D. seems to feel himself much hurt that Mrs. More has not paid greater attention to the objections which he has made against the above doctrine, as it was expressed by her in her well known and justly valued *Strictures on Female Education*. The coincidence of that lady's statement with the general tenor of the doctrine of the church delivered in her articles and homilies, and confirmed by so large a body of private testimony in the writings of our first and best divines, will, we think, sufficiently plead her apology for not entering into any public controversy on a point already so well supported. And Mrs. More's own language, quoted by Mr. Daubeny in a note at p. 386, will be found to give the best reply to his harsh insinuation at the beginning of p. 387:—an insinuation much more calculated to cherish an unfounded prejudice against that useful and elegant writer, than to give the public a favourable specimen of Mr. Daubeny's candour or forbearance. May Mr. Daubeny, and every one who wields the weapons of controversy, be enabled conscientiously to declare in the words of the same lady, "For fair criticism I have ever been truly thankful. For candid correction, from whatever quarter it came, I have always exhibited the most unquestiona-

ble proof of my regard, by adopting it. Nor can I call to mind any instance of improvement which has been suggested to me by which I have neglected to profit."

Mr. Daubeney, like Mr. Overton, finishes his volume with a recapitulatory conclusion, designed to prove his favourite hypothesis, that our articles will not admit of a calvinistic interpretation; and that every tenet peculiarly calvinistic was, not only not established, but *designedly excluded*, by our reformers. Had Mr. Daubeney been disposed, after the example of the excellent Bishop Hall, whom he professes so much to admire, instead of occupying ground so very untenable, to adopt a *via media* between the extremes of party, he would have been much more likely to promote "so fair an accommodation of the different opinions as might content both parts and procure happy accord."

We observe in this, as well as in Mr. Daubeney's second chapter, (to our review of which, in the number of the *Christian Observer* for July last, we would refer our readers) that many historical facts are very erroneously stated, and that from some which are correctly given many very inaccurate inferences are drawn. That this will appear to be the case in its full extent to those who possess a familiar acquaintance with the writings of the old English divines and historians we are perfectly confident: and such only are qualified to act either as judges or as moderators in this controversy. We freely admit indeed the justice of some parts of Mr. D.'s defence, but we should deviate very far from the character of impartial criticism were we to overlook the "false reasonings, incorrect statements, and palpable misrepresentations" which abound in his present publication.

Mr. Daubeney (p. 397) is much dissatisfied with Mr. Overton for considering Mosheim, as an historian, entitled to credit, in his assertions respecting the theological opinions of the English reformers. It is observable, however, that Mr. Daubeney endeavours to obviate the impression to which the

assertions of Mosheim* respecting the prevalence of Calvinism in the reign of Edward VI. naturally lead, chiefly by an appeal to Collier and Heylin, two historians who are so notoriously the advocates of a party, that no satisfactory conclusion can be drawn from their writings. (See the *Christian Observer* for July last, p. 433 and 434.)

Relying on these dubious authorities, Mr. Daubeney asserts that Calvin's offer of assistance in carrying on the English reformation was "happily refused by Cranmer:" and yet it is remarkable, that the same Heylin admits, though very unwillingly, in another place, that Cranmer, Ridley, and the rest of the English bishops, resolved that they would give Calvin no offence;" and that in consequence of Calvin's interposition, the English liturgy underwent a review and some material alterations. "The first liturgy," he adds,

"was discontinued, and the second su-

* Mosheim's words are, "that after the death of HENRY, the universities, the schools, and the churches, became the oracles of Calvinism; and that when it was proposed, in Edward the Sixth's reign, to give a fixed and stable turn to the doctrine and discipline of the church, Geneva was acknowledged as a sister church, and the theological system there established by Calvin was adopted, and rendered the public rule of faith in England." That the doctrines of the Church of England were deemed, by many of the reformers themselves, to be not at variance with Calvin's Institutes might easily be shewn. A remarkable testimony to this effect will be found in Fox's detail of the examination of the martyr Philpot, the first Protestant Archdeacon of Winchester, in the reign of Edward VI. "Which of you all," said he to his Popish judges, "is able to answer Calvin's Institutions, who is minister of Geneva?"—"I am sure you blaspheme that godly man and that godly church, where he is minister, as it is your churches condition, when you cannot answer men by learning, to oppress them with blasphemies and false reports: for in the matter of predestination he (Calvin) is in no other opinion than all the doctors of the church be, agreeing with the scriptures." On another examination he said, "I allow the Church of Geneva and the doctrine of the same; for it is *Una, Catholica, et Apostolica*, and doth follow the doctrine which the apostles did preach: and the doctrine taught and preached in King Edward's days was also according to the same." (Fox, Volume III. see Philpot's Examinations.)

perinduced upon it, after this review, to give satisfaction unto Calvin's cavils." (Heylen's Hist. of the Presbit. p. 204, 207.) From Calvin's letters to the protector Somerset it appears, that his objections to the first liturgy arose from its retaining prayers for the dead, the use of the chrism, extreme unction, and other Popish superstitions; rather than to any points of doctrine connected with Mr. Daubeney's present investigation: and the event shews that attention was paid to Calvin's remarks. We know of no evidence to prove that the objections made by Calvin to our liturgy, after it was reviewed and altered, were levelled at any of the *doctrines* asserted or implied in it: whilst it appears that Calvin's two most intimate friends and followers, Peter Martyr and Martin Bucer, who were brought to England by Cranmer for the furtherance of our reformation, approved the doctrines of the liturgy. When Calvin said of it that he saw there *multas tolerabiles ineptias*, he evidently referred, as appears from a careful perusal of his letters, to some unessential articles of a ceremonial nature with which he was not satisfied. Calvin's *offer* of assistance appears from one of his letters to Cranmer to have been at the request and instigation of the archbishop, who constantly kept up a friendly communication with him on all points connected with the reformation.* Our reformers, at the same time, were certainly not disposed to follow Calvin, or any other human authority, implicitly. They drew their doctrines from the scriptures. These things, however, sufficiently shew the estimation in which Calvin was held by them.

At p. 400, Mr. Daubeney strongly ob-

* Calvin despatched into England one Nicholas with letters to the Duke of Somerset, and likewise to the king: to whom he presented also, at the same time, his Book of Commentaries upon *Essay* and the Canonical Epistles, which he had dedicated to him. Both the king's council, and the king himself, were much pleased and satisfied with this message, and the archbishop told Nicholas, "that Calvin could do nothing more profitable to the church than to write often to the king." (Strype's Cranmer, p. 413.)

jects to the notion which Mr. Overton supports, by the authorities of Bishop Carleton and Dr. Ward, that our reformers were attached to the works of St. Austin. That they did not designedly oppose or exclude the tenets of that father may be fairly presumed. There is no evidence whatever, either in the public or private writings of the reformers, that any of them disavowed St. Austin's views of doctrine, although his writings were constantly appealed to, and much jealousy naturally prevailed with respect to any doctrinal innovation or error. Had our reformers designed to *exclude* his system, they must have thought it necessary, as they so frequently quoted his works, to mention them with cautions and qualifications. But nothing of this kind is to be found in their writings. Bishop Ridley seems to have expressed the general sentiments of his brethren and co-adjutors respecting St. Austin, when speaking of him he says, "of whose learning and estimation I need not to speak; for all the church of Christ both *hath*, and *ever hath* had him for a man of most singular learning, wit, and diligence, both in setting forth the *true doctrine* of Christ's religion, and also in the defence of the same against *heretics*." (Ridley against Transubstantiation.)

It is not a little extraordinary, that any one who wishes to maintain a character for impartiality, should be found hardy enough to affirm, after comparing King Edward's catechism with the articles of 1552, or that of Dr. Nowell with those of 1562, that the calvinistic system was not even tolerated by those public documets. Indeed, by the singular oversight which Mr. Daubeney has committed at p. 112, and which is repeated at p. 407, the arguments he has employed respecting Nowell's Catechism do all very undesignedly tend to prove the prevalence of Calvinistic opinions, at those periods of time, and amongst those very reformers, whom he is naturally the most anxious to vindicate from such an imputation. His mistake, which we have already fully pointed out, (Christ. Obs. for July, p. 437) necessarily invalidates most, if

not all, of what he has said in order to prove the incompatibility of Calvinism with our public formularies.

At p. 408, Mr. Daubeney observes, that though the names of Luther and Zuingle are introduced into the Apology for the English church by Bishop Jewel, yet the name of Calvin does not once occur throughout the whole performance. But is Mr. Daubeney aware how very frequently the name of that reformer occurs in Bisop Jewel's *Defence* of the Apology, and with what honour he is always mentioned?*

From the circumstance of a close intimacy having subsisted between Cranmer and Erasmus, and from the conformity of the explanation of the doctrines of grace and free-will in "the *Erudition* of the Christian Man," published in 1543; with that contained in the *Treatise* of Erasmus against Luther, "*de servo arbitrio*," published in 1524; Mr. Daubeney concludes (p. 409) that Cranmer coincided with Erasmus in his views of those subjects, not only in 1543 but in 1547 also. The force of this argument is weakened by the consideration that "the *Erudition*" was a book of so dubious a description, as to have been subscribed both by the Papists and Protestants: and still more by the fact of Gardiner's having complained to the Duke of Somerset, that Cranmer's homilies, published in 1547, were, in some important points, in direct opposition to the principles of the

paraphrase of Erasmus.† Indeed, in a letter to Cranmer himself, that furious Papist defends King Henry's book, as "the *Erudition*," was called, against the objections of Cranmer, who no longer countenanced that publication, but even went so far as to say that King Henry "was seduced." To this Gardiner replies, "After your grace hath four years continually lived in agreement of that doctrine under our late sovereign Lord, now so suddenly, after his death, to write to me, that his highness was *seduced*, it is, I assure you, a very strange speech." Thus Gardiner accused Cranmer of having abandoned, in 1547, those doctrines which he publicly maintained in 1543. (See Strype's *Cranmer*, Append. No. 35.†)

Mr. Daubeney observes, (p. 410,) that "the confessions and declarations of the prisoners in Queen Mary's reign cannot possibly be considered as *public* documents, by which either our reformers or our church stand committed." This is, undoubtedly, true: but if most of those writings are distinguished by some calvinistic peculiarities, it will amount nearly to a demonstration that Calvinism, or something very like it, prevailed to a considerable degree amongst our first Protestants; and that many of the greatest ornaments, and most devoted members, of the English Church at the period of the reformation, did not consider the

* His antagonist Harding is continually reviling the bishop as a disciple of Calvin, (Jewel's *Defence*, p. 152, and elsewhere, ed. 1611); and the English protestants at large, under the title of *Calvinists*. (Ib. p. 25, and elsewhere.) The bishop never disavows the charge, and he sometimes defends Calvin in terms of high respect. "Touching Mr. Calvin it is great wrong untruly to report so reverend a father, and so worthy an ornament of the Church of God. If you had ever known the order of the Church of Geneva, and had seen four thousand people or more receiving the holy mysteries together at one communion, ye could not, without your great shame and want of modesty, thus untruly have published to the world that, by Mr. Calvin's doctrine, the sacraments of Christ are superfluous," &c. (Ib. p. 154. See also p. 64 of the *Defence*, and p. 3 and 43 of Bishop Jewel's *Reply* to Dr. Cole.)

† "These books," says Gardiner, "strive one against another directly. The book of the homilies teacheth faith to exclude charity in the office of justification." (An important admission.) "Erasmus Paraphrasis teacheth faith to have charity joined with it in justification." "The doctrine of the parliament," viz. the *Erudition*, "speaketh how they," the virtues, "be joined in justification. The homilies speak the virtues to be present in the man justified, and how faith *excludes* them in the office of justification." Appendix to Strype's *Life* of Cranmer, No. 36. These extracts may serve also to throw light on the real meaning of the homilies.

‡ It is curious to remark the coincidence of some of the expressions used by Bishop Gardiner on the subject of faith in opposition to Cranmer, with those employed by Mr. Daubeney on the same subject in his present work.

maintenance of calvinistic tenets to be inconsistent with the tenor of the publicly authorized articles, homilies, liturgy, and catechism.

Mr. Daubeny quotes Strype in support of his opinion of the non-acceptance of Bradford's Treatise on Election, by Cranmer, Ridley, and Latimer, (p. 412.) On looking into Strype, however, we find his language to differ materially from what Mr. D. attributes to him. We confess ourselves utterly at a loss to account for such a "palpable misrepresentation." It may be worth while to lay before our readers the whole transaction as recorded by Strype in his Life of Cranmer. (p. 350.)

"One thing there now fell out which caused some disturbance among the prisoners. Many of them that were under restraint for the profession of the gospel were such as held free-will, tending to the derogation of God's grace, and refused the doctrine of absolute predestination and original sin."—"Divers of them were in the King's Bench, where Bradford and many other gospellers were."—"Bradford was apprehensive that they might now do great harm in the church, and therefore wrote a letter to Cranmer, Ridley, and Latimer, the three chief heads of the reformed (though oppressed) church in England, to take some cognizance of this matter, and to consult with them in remedying it. And with him joined Bishop Ferrar, Rowland Taylor, and John Philpot. Upon this occasion Ridley wrote a treatise of *God's election and predestination*. And Bradford wrote another upon the same subject, and sent it to those three fathers, in Oxford, for their approbation: and THEIR'S BEING OBTAINED, the rest of the eminent ministers in and about London were ready to sign it also." Strype's Life of Cranmer, p. 350.

Now Mr. Daubeny's words, in referring to this transaction, are, that Bradford "wrote a treatise on God's election, and sent it to the Bishops Cranmer, Ridley, and Latimer, when confined at Oxford, for their approbation. But the circumstance of this treatise having been *entirely suppressed** by

* Even this circumstance, on which Mr. D's conclusion is built, is altogether incorrect. We have the treatise at this moment before our eyes. It is entitled, "A short and pithy Defence of the Doctrine of the holy Election and Predestination of God, gathered out of the First Chapter of St. Paul's Epistle to the Ephesians," by John Bradford. The date is 1614, and the edition is said to be lately corrected after an ancient copy.

Bradford, authorizes the conclusion that it did NOT obtain the sanction of the venerable martyrs."

Mr. Daubeny says, (p. 416,) that our reformers, "instead of adopting the writings of Luther for their model, or employing Calvin as their counsel, in bringing to perfection the great work in which they were engaged," had recourse to Erasmus, who wrote against the extravagances of Luther; and Melancthon, "who had decidedly protested against the intemperance and peculiarities of Calvin."† He then quotes Strype's Life of Cranmer, p. 407 and 408, to shew that Cranmer, in 1548, proposed to Melancthon to draw up a book of articles and heads of Christian faith and practice. And he thinks the proof from all this to be decisive, *that the public system of our faith could not possibly be meant to be received in a calvinistic sense.* (p. 418.)

It will appear somewhat singular, that in the very page of Strype, to which Mr. Daubeny refers, viz. 407, and within seven lines of a passage which he has quoted, are the following words: "He (Cranmer) sent his letters to Bullinger, CALVIN, and Melancthon, disclosing this his pious design to them, (viz. respecting a book of articles) and requiring their COUNSEL and furtherance." And in the next page (409) commences a chapter, giving an account of Calvin's correspondence with the archbishop on the subject; from which it appears that, though Calvin blamed Cranmer for not having made more progress in the reformation, yet Cranmer, notwithstanding, "kept up a great esteem and value for him." (p. 411.)

The extracts from the Saxonian confession (p. 417,) and from the preface to the homilies (p. 419,) contain no expressions but what are so frequently to be met with in the writings of Calvinists, as well as of Anti-calvinists, that no conclusion can be drawn from them

† The reader will find this assertion examined in our number for July, p. 456. We have there quoted passages from the letters of Calvin and Melancthon, which sufficiently prove their agreement respecting points of doctrine.

either way. It is a frequent error of Mr. Daubeney to regard all general assertions, invitations, and promises, as being incompatible with the holding of calvinistic tenets: whereas innumerable testimonies, both ancient and modern, prove such an idea to be erroneous.*

Mr. Daubeney considers a similar extract from Archbishop Parker's preface to the Bible, and which stands precisely on the same footing, to be declarative of a design on the part of the governors of our church to exclude the calvinistic doctrine of election, (p. 420.) But how, we would ask, will Mr. D. reconcile this deduction with the fact that the same volume compiled under the same authority, viz. that of the archbishops and bishops of the Church of England, contains many notes which are strongly calvinistic: of this let a few examples suffice.

Gen. xxviii. 15. "*I will not leave thee.*" "God taketh all the charge of his elect, and never forsaketh them."

Exod. xxxii. 32. "*Wipe me I pray thee out of thy book.*"—"Out of the number of them that be elect and predestinate to life everlasting."

Ver. 53. "*I will put him out of my book that hath sinned against me.*" (i. e.) "I will make it known that he was never any of the elect."

John xvii. 9. "*I pray not for the world.*" "That is, the reprobate that seek the world and not Christ."

Rom. ix. Contents ver. 11. "Paul treateth of election and reprobation."

Rom. ix. 11. "*That the purpose of God by election might stand.*" "The will and purpose of God is the cause of the election and reprobation; for his mercy and calling through Christ are the means of salvation, and the withdrawing of his mercy is the cause of damnation."

Rom. xi. 25. "*Either who hath given*

* Witness the qualifying clause in our 17th article, which appears to be a transcript from Calvin's Institutes. We mean not here to assert the consistency of Calvin or his followers; but merely to affirm, what every man who knows any thing of the subject must know, that Calvinists think themselves consistent in maintaining the universality of the gospel offer.

unto him first, and he shall be recompensed again." "God by his freewill and election doth give salvation unto men without any desert of their own."

2 Tim. iv. 4. "*The Lord reward him according to his deeds.*" "Paul saw in him manifest signs of reprobation."

1 Pet. i. Contents, "Peter sheweth that through the abundant mercy of God we are elect, and regenerate to a lively hope." And yet from some general expressions in the preface to this very work, expressions to which no sublapsarian Calvinist has ever objected, Mr. D. argues in favour of the designed exclusion of Calvinism from the Church.

Again, how will Mr. D. reconcile with his statement the following words in the preface to the New Testament, written by the archbishop himself? (See App. to Strype's Parker, No. 84.) "By him hath he decreed to give to his elect the life everlasting; and to the reprobate, who hath contemned his life and doctrine, death everlasting." These words may, no doubt, be interpreted in an Anti-calvinistic sense: but are they such as an Arminian would have chosen?

Mr. Daubeney says, that the Lambeth articles are past over unnoticed by Mr. Overton, (p. 421.) But this is not correct. Mr. Overton has noticed them at the eighty-third page of his publication. The suppression of these articles proves, we think, clearly, that the church did not mean to exclude from her pale those who could not subscribe to the peculiarities of Calvinism. But it is a most extravagant conclusion to which Mr. Daubeney would lead his readers, that their suppression indicates a design to exclude Calvinists. The most which can be fairly drawn from it is, that Calvinists were not permitted to impose their peculiar dogmas on others as essential articles of faith. Mr. D.'s remarks on these articles, and on the proceedings against Barrett, are not such as a diligent and impartial attention to Strype's account, in his Life of Whitgift, will justify. He has entirely omitted to mention the approbation which these articles received from Archbishops Whitgift and Hutton, and the Bp. of London. (Strype p. 461.)

The following passage occurs at p. 422. "We pass on to the Synod of Dort, which took place in the year 1618, which has also escaped Mr. Overton's notice; when the divines of the English church bore public and decided testimony to those anti-calvinistic doctrines of universal redemption and free agency, to which circumstance it must be added, that the king, with the greatest part of the episcopal clergy, highly disapproved the proceedings of the Synod, preferring, as it has been above observed, the sentiments of Arminius to those of Gomarus and Calvin." We have here another most extraordinary instance of misrepresentation. Any reader of the foregoing passage would be led to suppose, that the divines, deputed by King James to represent the Church of England at the Synod of Dort, were Anti-calvinists; and that they opposed the calvinistic resolutions of that Synod: and also that King James himself was an approver and follower of Arminius. No conclusions can be farther from the truth, as may be proved, with respect to the first, by those divines having individually and collectively subscribed to *all* the acts of that Synod in condemnation of the Arminians, as well as by their maintaining that their own opinions, on the extent of redemption, were consonant to those of all the reformed churches, and many of the foreign calvinistic writers:* and with respect to the second, by the peculiar severity and indignation with which King James in his writings always mentions the name of Arminius.†

* See Letters at the end of Hale's *Golden Remains*, p. 591.

† King James, in his declaration against Vorstius, calls Arminius, "that enemy of God," "who was the first in our age that infected Leyden with heresy." And, speaking of "seditious and heretical preachers," he adds, "our principal meaning was of Arminius, who though himself were lately dead, yet had he left too many of his disciples behind him." "It was our hard hap not to hear of this Arminius before he was dead, and that all the reformed churches of Germany had with open mouth complained of him." King James's Works (p. 350, 354, 355.) In a meditation upon the Lord's Prayer King James says, "the first article of the apostle's creed teaches us, that God is Almighty, however Vorstius and the Arminians think to rob him

At p. 425, Mr. Daubeny says,

"With respect to Harsnet, whom Mr. Overton describes as scarce daring to appear, it must be observed, that so far from receiving any check for the most decided sermon against the calvinian tenets, preached by him at Paul's Cross, where, generally speaking, the privy council, bishops, and judges made part of the audience; he was in the succeeding reign, in consequence of Whitgift's recommendation, made Bishop of Chichester, and afterwards proceeded to the Archbishopric of York."

The above fact as stated by Mr. Daubeny must not be received without hesitation, for Mr. Prynne, in the year 1627, when Mr. Harsnet was living and Bishop of Norwich, and could therefore readily have refuted his assertion, if false, expressly asserted, "that he (Harsnet) was long since convented for this sermon, and forced to recant it as heretical and erroneous; wherefore since he hath recanted it as an error heretofore, I doubt not but he doth disclaim it as an error now."—"By the consent of the whole University of Cambridge, Mr. Wotton was appointed to confute this sermon as heretical;" and he adds, "this sermon was never published or printed, it was so far from this that it was enjoined to be recanted by authority." (Prynne's *Perpetuity of a Regenerate Man's Estate*, p. 304, 305.) Prynne's general accuracy as to mere matters of fact, added to the improbability of his presuming to make an assertion, which, if erroneous, would have been so easily disproved, afford a sufficient argument of the authenticity of his statement. Harsnet was not promoted to the See of Chichester, till five years after the death of Whitgift.

We believe with Mr. D. (p. 427,) that of his eternal decree and secret will, making many things to be done in this world whether he will or not." (Works 581.) It is remarkable, that the Synod of Dort was expressly assembled at the persuasion of King James: and even Dr. Heylin admits that the king "had laboured to condemn those (viz. the Arminian) opinions at the Synod of Dort." (Life of Laud, p. 120.) These with many other concomitant circumstances prove how greatly Mr. Daubeny has, at least, suffered himself to be deceived by following unsafe guides. In the present instance he is misled by Mosheim, the very author whom, when Mr. Overton appealed to him, Mr. Daubeny pronounced an incompetent judge in matters connected with English ecclesiastical history.

Archbishop Whitgift's sentiments were not so very rigid as those of some other divines of his day: but surely Mr. D. does not mean to affirm, that the man who approved the Lambeth articles (Strype's Whitgift, p. 461,) was no Calvinist. If so, both he and Mr. O. are fighting about words. For we apprehend that there are few churchmen to whom the name of Calvinist is given in the present day, who would approve of inserting these articles in our public formularies.

What Mr. Daubeny advances from (p. 428 to 431,) respecting King Charles's declaration prefixed to the articles, cannot be considered as conclusive reasoning, unless he can shew that the Episcopalian and Anti-puritanical Calvinists of that day, (for with the Puritans, whom Mr. Daubeny errone-

ously confounds with the Calvinists, we have in this controversy no concern whatever,) did really consider the royal declaration as militating against their mode of interpretation; and unless he can also show that the plain, literal, and grammatical sense of the articles does unequivocally exclude a calvinistic exposition; it will be impossible to view either the design or effect of that declaration in the light in which Mr. Daubeny places it. It might easily be proved that many Episcopalians of that day, who were also strong Anti-arminians at least, if not strong Calvinists, approved of the royal declaration.

We are obliged to defer our concluding remarks on Mr. Daubeny's work till next month.

(To be continued.)

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

You published, in your last number, a letter of mine, in which it was my object to refute an opinion too much countenanced by many, that faintings and extraordinary agitations in religious congregations are supernatural, and therefore tokens of the conversion of the persons who experience them. Towards the end of that letter I expressed a hope, that some of your correspondents would favour your readers with their sentiments, how far such convulsions and agitations should be encouraged by a minister, who thought them not supernatural, on the ground of their being sometimes found to lead to real conversion. This subject appears to me very important, and will, I trust, employ abler pens than mine. In order further to draw the attention of your readers to it, and invite its discussion, I will state my reasons for being of opinion, that the agitations in question ought by no means to be encouraged.

1. Though the preacher should attribute such agitations to the operation of natural causes, yet, if they are countenanced by him, a great part of his congregation will never be persuaded that they are not supernatural. The

propensity of uninformed minds, (and of such the mass of almost every congregation consists) to ascribe to the agency of invisible beings whatever they cannot explain, is well known. It has turned many a poor old woman into a witch, and spread the fame, and filled the purse of many a conjurer. Will any rational minister suppose, that he can encourage the agitations, of which we are speaking, as connected with conversion, and yet be able to persuade his people that they are not the immediate work of God, sent for the purpose of proving, or at least of effecting, the conversion of those who experience them? If he does, he appears to me to know very little of history, or of the operations of the human mind. I would ask such a gentleman to produce a single instance, where fallings down and similar agitations had prevailed and been countenanced, and had not been generally thought by the congregation to be supernatural. If then such an effect is to be expected, let every sober-minded minister count the cost of pursuing a course, which can scarcely fail to lead his people eventually into a most dangerous delusion.

2. But let us suppose, that the fore-

going consequence could be avoided; still the agitations in question have the most manifest tendency to cloud the reasoning faculties, and introduce enthusiasm. Must not such violent shocks on the body and mind greatly impair the judgment? Must not feverish and inordinate feelings accompany them; and delusions and excesses usurp the place of truth and soberness? Observe what takes place in other cases, when feeling governs the man, and mental agitations disorder his bodily frame. When he is violently affected by jealousy, or grief, or fear, would you confide in his judgment? Would you answer for his prudence? Could you rest satisfied that he would not be fanciful, and absurd, and rash, and extravagant? Surely, then, we must expect, that the consequences will be highly pernicious, when, in religion, the feelings are wrought up to an excessive height. Will a comprehensive view be taken of gospel truths: will their connection and harmony be discerned: the force of all be felt according to their relative importance: the Saviour be honoured in his different characters of prophet, priest, and king: and the *christian* be built up in his most holy faith: when the agitations of the mind are such, that the body at times sinks under them? Such a state would certainly be thought to render a man very unfit for the management of his more important worldly affairs; and how any rational minister can have ever thought it a proper state for attaining right views in religion, and for settling the most important of all concerns, that between God and the soul, I am at a loss to imagine.

3. Further, I object to countenancing the agitations in question, because it would have a manifest tendency to lead the congregation to look to their feelings, rather than to the habitual state of their hearts, and the tenor of their lives, for evidence of their christian sincerity. They would naturally ask themselves in what degree they were affected by this or that sermon, rather than how far they found their conduct to have been influenced by it, and their character to have been

improved. How pernicious this error would be is well pointed out in some very sensible and well-digested remarks on practical preaching in your number for August. Instead of detaining your readers with any observations of my own on that subject, I beg leave to refer them to those contained in that paper (p. 471.)

4. Where fallings down, faintings, &c. are encouraged, the general system must be to work up the feelings to a very high pitch, if not to as high a pitch as possible. Against this system I enter my decided protest, even when no extravagant agitations follow, as it is open to many of the preceding objections, and it appears to me by no means calculated to produce the best christian fruit in a congregation. To this last point I beg to call your attention. "Herein is my father glorified, that ye bring forth *much fruit*; so shall ye be my disciples."—Christ "gave himself for us, that he might purify unto himself a peculiar people zealous of good works."—"This is the will of God, even your sanctification." These passages are in exact accordance with the general strain and spirit of the christian system; and, I believe, that all pious persons agree in considering the renewal of the image of God in the soul, manifesting itself by a corresponding conduct in the life, is the great object which the gospel has to effect among men in the present life; and that all religious truths are valuable in proportion as they tend to its attainment. The leading inquiry, therefore, of every minister ought to be, how can I best promote this end? Now it is clear, on the one hand, that no change of heart can be hoped for, unless the feelings are awakened: and I think it clear, on the other, that if the appeals to them know scarcely any bounds, so that they become extremely acute, either no renovation of character will be effected, or, if effected, it will be likely to be partial, unsteady, and slow in its progress towards christian perfection. What better can be expected, when the corner stone of the whole system is a violence of feeling, which must

cloud the judgment, harass the constitution, and be subject to great and frequent changes?

This letter would be extended to too great a length, were I to enter into details on this very important subject. I cannot, however, leave it without briefly remarking, that very strong feelings are justly looked upon with suspicion and distrust in worldly concerns. If they appear in the officer, we fear that he will prove rash and headstrong: if in the husband, or wife, or friend, we apprehend impetuosity, and caprice, and jealousy: if in the son, or daughter, we are alarmed at the prospect of romantic notions, and extravagant conduct. Is it then wise, is it safe, to endeavour to raise the feelings in religion to an extremely high pitch, and to keep them in a state of acute sensibility, when we find, that they are often too ardent for a proper discharge of duty in the different relations of life, even in those relations which afford the greatest scope for warm affections? There is a beautiful harmony between the duties of religion, and those of social and domestic life. That state of mind which is found to unfit men for the latter, cannot be favourable to the due discharge of the former; and the minister, therefore, who endeavours to make it prevalent in his congregation, will be found to have built with "hay, straw, or stubble, rather than with gold or silver." Novels and plays, indeed, know no bounds in their addresses to the feelings: but novels and plays are by no means thought to form the best husbands and sons, wives and daughters; and a christian minister ought, in all prudence, to look with some jealousy, on a line of proceeding which the writers of such works universally adopt.

And now, Mr. Editor, what is to be set against the evils I have pointed out, as likely to attend the encouragement of violent agitations in religious assemblies? Can it be shewn, that the example of Christ and his Apostles warrants such encouragement? Certainly not. They spoke the words of truth and soberness; and while they made appeals to the feelings as well as to the

judgment, their preaching does not appear to have produced, much less to have countenanced, any thing like the fallings down and faintings under consideration. Will it be argued, that a minister is justified in pursuing any course by which he has a prospect of converting some of his people? If this line of argument were sound, it would be difficult to point out any course whatever which he might not pursue. There is no folly, and even no sin, which he might not encourage; for there is no folly and no sin which does not, under God's providence and grace, lead sometimes, by its consequences, to conversion. Such an argument would, indeed, give a sanction to those who say, "let us do evil that good may come," and "let us sin that grace may abound." But it may be further urged, that the violence of feeling, which produces bodily convulsions, is not in itself sinful, and that the good to be expected from it, in the present case, outweighs the evil. In the first place, I think such violent feelings do not properly belong to the christian character, and that, consequently, it cannot be innocent to encourage them. To suppose that it is pleasing to God that the feelings of man should be so ungovernable, is to suppose that in religious assemblies, contrary to the declaration of St. Paul, he is a god of disorder rather than a god of order: that in giving man reason to guide him, and feeling to impel him forwards, it is his will that the impulse of the latter should be so violent as, in a great measure, to overpower the former, and to drive him on headlong in courses which his reason has neither approved nor explored: and that in creating man a being, compounded of soul and body, it was his will that the energies of the soul should be so called forth as to debilitate and overpower the body, and thereby suspend and abridge the rational functions of the soul itself. And further; I would ask those who may be inclined to support the position I am combating, whether they think that such violence of feeling renders the individual more like his Saviour? Is this colouring appropriate in a living picture of the Son of God? Does it harmonize with his wisdom, his mild dignity, his

self-possession? I can hardly conceive, how any sensible man, well-read in his Bible, and imbued with a portion of the spirit of the religion which it unfolds, can hesitate as to the answer he should give to these questions. If then such excess of feeling is at the best a blemish in the christian character, it ought to be avoided by a congregation, and discouraged by a minister, independently of all considerations of consequences. Man is not presumptuously to take upon himself to institute a plan at variance with that of the Almighty, and to introduce what is evil in the sight of God, in order to bring about (as he hopes) eventual good. He may be certain, that infinite wisdom cannot be deceived in adapting its means to its ends, and that good will be, on the whole and in the long run, most productive of good. This line of argument affords ample grounds for resting perfectly satisfied, that the violent agitations under consideration *must* be mischievous in their consequences, whatever conclusions any of us may be inclined to form from appearances. Our experience and information on this point are very limited, and our means of judging very imperfect. Let us bow before the Most High, and acquiesce with humility and with confidence in that decision, to which his word directs us!

Let me not, however, be supposed to concede, that the extraordinary agitations in question have *even the appearance* of being beneficial. I fully believe that a fair historical investigation of their consequences would lead decidedly to the opposite conclusion. But as this view of the question would allow every person to select, from the great variety of facts which it would be in his power to bring forward, such alone as suited his own opinions, I fear that to argue the matter on this ground could lead to no satisfactory result.

I will only add to this letter, already too long, that, though wishing to avoid controversy as much as may be, I have purposely foreborne to comment on the accounts in the Evangelical Magazine, yet what has lately appeared in that work (page 423,) must not be entirely passed over unnoticed.* An attempt

* In reply to the strictures which have ap-

is made by the Reverend Mr. Badger, who has sent an account of fallings down, &c. from America, to shew, that similar events are recorded in the Bible. The instances adduced are, the Israelites falling on their faces, and saying, "the Lord he is the God, the Lord he is the God," when Elijah's sacrifice was consumed by fire from heaven; the jailor falling before Paul and Silas, and saying, "What shall I do to be saved?" and Paul's falling when Christ appeared to him as he went to Damascus. No one, I think, who is acquainted with the customs of eastern nations, and reads carefully the accounts in his Bible of what took place in the two first instances, can have any doubt that the fallings down of the Israelites and the jailor were *voluntary* tokens of reverence, and therefore bear no similitude whatever to what Mr. Badger witnessed in America. St. Paul fell in consequence, probably, of losing the use of his bodily powers. But surely his falling under the sudden and terrific splendours of the heavenly vision cannot,

appeared in the Christian Observer, the Editor of the Evangelical Magazine, (No. for Sept. p. 423) has appealed to the authorities from which he derived his intelligence. But the censure conveyed in those strictures was not for publishing, on insufficient authorities, the relations of persons falling down, &c.; but for countenancing the opinion that these fallings down were to be contemplated with satisfaction as supernatural, and marks of conversion. We are glad to see that the editor now professes to abstain from doing more than barely giving the information which he has received. His words (page 423) are—"This information we merely state, as we did the former, leaving every reader to form his own conclusions." He is somewhat mistaken, however, in supposing, that he always confined himself within the limits which he now marks out. This appears from a note in our last number, page 574. But even if he had, we question whether it be right to publish, without comment, facts or opinions which are likely to mislead the public, whatever authority may be pleaded for them. Does the Editor of the Evangelical Magazine look upon the fallings down in New Connecticut and its neighbourhood in the same light in which those view them, whose relations he has published? If he does, his conduct in publishing them is very intelligible. If he does not, we think that he ought not to have published them without such remarks of his own, as would be an antidote to any evil which might otherwise result from their publication.

with any fairness, be compared with the fallings down mentioned by Mr. Badger under circumstances so entirely different! Those who think favourably of such agitations must produce, from their

Bibles, examples, more apposite, before they can satisfy reasonable men that they have the authority of scripture on their side.
B. T.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

We are happy to learn that it is the intention of Dr. Magee to publish a new edition of his valuable *Discourses on Atonement and Sacrifice*, in an improved form. *A Solution of Daniel's celebrated Prophecy of the Seventy Weeks*, by the same able hand, will soon be ready for the press. In this work, by the adoption of a new but obvious version, and without introducing any change into the original text, the author hopes to remove objections which have hitherto lain against the strict application of the prophecy.

Preparing for the press, the last volume of Maurice's *Modern History of Hindostan; Selections from the Spectator, Tatler, and Guardian*, by Mrs. Barbauld.—The *Provincial Glossary* of the late Rev. Mr. Boucher.—*British Zoology*, by Mr. Bingley, with an Engraving of every Animal described, Varieties as well as Species.

In the press, *Conversations, introducing Poetry, chiefly on Subjects of Natural History, for the Use of Children and Young Persons*, by Charlotte Smith; in two volumes foolscap octavo.—*Life of the Rev. Gilbert Wakefield*, written by himself, and continued to the time of his Death; with an Appendix, consisting of Original Poetry; in two volumes octavo.—*A complete Series of Plates, illustrative of the Anatomy of the Human Body*, selected and engraved from the most approved Works, or from original and accurate Drawings; by Robert Hooper, M. D. &c. in royal octavo.—*Thesaurus Medicaminum*; a new Collection of Medical Prescriptions, distributed into Twelve Classes, and accompanied with pharmaceutical and practical Remarks; exhibiting a View of the present State of the Materia Medica and Practice of Physic, both at Home and Abroad; by a Member of the London College of Physicians.—*Letters on fine-wooled Spanish Sheep*, pointing out the Advantages attending the introduction of that Breed, by Mr. Bartley, Secretary to the Bath Agricultural Society.—A new edition of *Mason on Self-knowledge*, with *Memoirs of the Author*.—A new Edition of the Reverend Hugh Farmer's *Treatise on the Demoniacs of the New Testament*.

An authentic *Account of the present State of Peru and the adjoining Countries*, drawn from very curious documents, is preparing for the press. In 1794, Mr. Joseph Skinner purchased from the cargo of the St. Jago Spanish Galeon, a Journal or Miscellany, published in Peru by a Society of learned men; and also a Picture of great magnitude, representing all the Dresses of the Peruvian Nations, painted

by a native Artist, and which are said to have cost in Lima ten thousand pounds. These journals are stated to contain detailed accounts of Peru, on every point interesting to the politician or philosopher. And from them Mr. Skinner has drawn up a Work, embellished with Engravings of Subjects selected from his great Picture, which will answer, it is said, almost every inquiry relative to the state of that remote and almost unknown part of the world.

It has been satisfactorily ascertained, that, in proportion to the decrease of Martins, Swallows, and other species of Birds which feed upon the wing, the parts which they have quitted have become inundated with noxious insects which commit alarming depredations on vegetation in general; a single bird of this tribe being supposed by naturalists to swallow daily several hundred moths, flies, and other insects. The practice of wantonly shooting these birds is greatly, therefore, to be deprecated.

By the fleet which lately arrived from China, a large number of very curious trees and plants, most of them entirely unknown to European Botanists, have been brought to this country by David Lance, Esq., who has been twice a resident in China in the service of the East India Company, assisted by Mr. Ker, a skilful gardener, appointed expressly by his Majesty for this purpose, at the instance of Sir Joseph Banks. The whole of this Collection has arrived, in the finest state of preservation, at the Royal Gardens, at Kew.

White washing the trunks of trees, is said to be productive of several advantages worthy the attention of planters; preserving them from being injured by animals; rendering the exterior bark smooth and compact, by closing up the cracks; entirely destroying the moss, so apt to accumulate upon the bark; and, as the rain washes off the lime, contributing to manure the roots.

In the lower parts of the counties of Somerset and Devon, the practice is become general of feeding Bullocks in Orchards during the Winter; as it is said to cause a more abundant supply of Cyder in the ensuing year, than can be produced by any other method.

A solution of two parts of alum and one of blue vitriol, is said to be very efficacious in preventing blight in those cases where the seed-wheat has been steeped in it; and is now said to be much in use.

In Nicholson's *Journal*, Vol. IX pp. 95—97, is given a communication from Sir H. C. Englefield on the *Purification of Water by Filtration*.

tion, with the description of a simple and cheap Apparatus. It consists of a cylinder, open at top, two feet high and six inches diameter within. A funnel of two feet three inches in length, four inches diameter at top, and three at bottom, is fixed within the cylinder, and will reach, of course, within three inches of its bottom; leaving a space between the funnel and the cylinder which gradually decreases from the bottom upwards, till at the top it is reduced to one inch all round. The sides of the funnel may be extended beyond the top of the cylinder, and their inclination increased, so as to cover the top of the cylinder, and facilitate the filling of the funnel with water. Two or three inches below the top of the cylinder, a spout must be made in its side for the discharge of the purified water. The bottom of the funnel must be covered with a coarse linen cloth, to keep the weight of water from disturbing the sand in the cylinder; and if the top of the funnel be covered with a similar cloth, it will prevent the grosser impurities of the water from mixing with the sand, and thereby save the trouble of so frequently renewing it. The cylinder and the funnel must then be filled with clean washed sand up to the level of the spout. If this apparatus be placed under the cock of any common water cistern, which is opened just enough to supply the funnel without running over, it will require no attendance, but will continue to discharge as much purified water from the spout, as it receives in an impure state from the cistern. The sand should be occasionally renewed, and the vessels cleaned. These vessels may be made of either wood or tin; but not of lead, for fear of impregnation.

FRANCE.

The author of a work, entitled, "Bonaparte and the French People under his Consulate," which was written in German, and is said to have been extensively circulated upon the continent, asserts, that Bonaparte has invariably pursued, since his attainment of power, a systematic design to banish knowledge and liberal ideas from his dominions; and to convert his subjects into a rude, ignorant, abject, superstitious, and military horde. The curious information which the author gives of the changes which Bonaparte has made, in the plans of education projected in the course of the revolution, place this matter in a strong point of view. It is stated, that the central schools, designed for the provinces, are superseded by lyceums; and that these are to be conducted upon the plan of the old French schools, in which nothing was taught but Latin and Mathematics. In the regulations for these schools, published by Bonaparte, the principal stress is laid on the instruction of the children in the military exercise; a military cast is given to every thing that relates to them; and the schools for the sons of French citizens will be, in future, little else than martial establishments. Where the seminaries have been already instituted, the school-rooms are intolerably filthy, and the boys are cruelly chastised:

a plan admirably adapted to make them detest learning! Every school is to be divided into six forms, in each of which the scholar is to remain for one year. All that is to be read in a year is to be compressed into one volume, and the teacher is on no account to use any other book. Each school is to have a library of fifteen hundred volumes, which are to consist of the historical and mathematical works of the Jesuits. It was the dread of the prevalence of a liberal spirit which induced Bonaparte, while First Consul, to set aside the Institute; revive the Four Ancient Academies; and abolish the Class for Moral Philosophy, Ethics, Politics, and Legislation.— "Thus all the splendid projects of the several leaders of the revolution," observes the Journalist, from whom we extract this article, "for the improvement of the human mind, terminate in a wretched system, which is to train up men for slavery at home, and to qualify them to be the instruments of carrying calamity and destruction among other nations." We would not encourage in our readers a disposition to pry into the future conduct of Providence, but we would call their attention to his footsteps as they appear around us. The simple fact, that God has given up such a nation as the French to the absolute control of a man, whose skilful and unwearied efforts are directed to fit it for revolutionizing the world, should awaken a concern, more than ordinarily serious, to be prepared to meet all the divine dispensations.

SPAIN.

The naturalists who, for eight years, have been traversing Mexico, California, and the Spanish Antilles, under the direction of Professor De Sesse, have returned to Spain. The principal object of their researches was Botany. M. De Sesse has, for several years, been actively employed in sending seeds to European botanists; and has transported his Collection of Plants to the Botanic Garden at Madrid. He calculates, that he has enriched the science of Botany with two thousand five hundred new species. Eighty new species of Fish have been added to those enumerated by Block. Four establishments of Natural History, and particularly of Botany, have been founded in consequence of this expedition, in provinces of Spanish America, where those sciences had not been before cultivated.

ITALY.

A magnificent edition of the *principal Italian Poets* is publishing at Pisa. It will form twelve volumes in folio; of which three will be appropriated to the Works of Dante, two to those of Petrarch, two to Tasso, and five to Ariosto. Portraits of these authors will be given, painted by Tofanelli, and engraved by Morghen. The price of each volume is three sequins. Only two hundred and fifty copies will be printed; except a few upon vellum paper, price six sequins each volume.

GERMANY.

The *General Zoology*, by Dr. Shaw, is now translating into German.

A new edition of *Lutber's Works*, with several unpublished *Letters and Discourses* of that great man, is printing at Helmstadt.

The sale of Voltaire's and Rousseau's Works has been prohibited at Vienna. They cannot be procured without the permission of the Censor.

The Elector of Baden has established a *Literary Censorship*, consisting of two persons of the Roman Catholic and two of the Reformed Church. The Professors of the University of Heidelberg are permitted to publish any works, with their names, without being subject to the Censorship.

HOLLAND.

Two periodical publications have been lately suppressed in Holland.

The Teylerian Society, of Haerlem, has proposed the following prize question:—"What advantages has Christianity derived from missions, during the last two centuries; and what success may be expected from the Missionary Societies now existing?" The prize consists of a Gold Medal, of the value of four hundred Dutch florins. The Essays, written in Dutch, Latin, English, or French, must be sent to the Society before the 1st of December next. The prize will be adjudged the beginning of April following.

RUSSIA.

The Imperial Academy of Sciences, at Petersburg has published the first part of a *Technological Journal*. One volume, in Two Parts, is to be published annually. The object of this work is to make known, by a ready channel, the latest discoveries in the arts and their uses.

The sums which the Emperor has granted, during the three years which he has reigned, for printing useful works, amount to 300,000 roubles, upwards £40,000 sterling.

A Literary Museum, under the name of *Museum Alexandrinum*, has been lately opened at Petersburg.

A Society was formed, in 1801, by six pupils of the Academy of Petersburg, called the *Free Society of Lovers of Literature*,

Arts, and Sciences in Russia. It has been since confirmed by the Emperor, and is employed in the publication of translations of useful works into the Russian language; the expenses of which are defrayed by the Emperor, and the profits of the sale assigned to the translators. The number of members amount, at present, to thirty; besides many correspondents at Kasan, Tobolsk, Tscherkask, Tiflis, Doerpat, and other places.

An inhabitant of Astracan has made a very valuable discovery. A plant, which grows every where in Europe and Asia, in marshy and damp places, and on the banks of rivers, called by botanists *Butomus Cimbellatus*, produces, after a very easy preparation, flour, of which bread may be made almost as white as wheaten bread. The inventor has sent a specimen both of the flour and the bread to the minister of the Interior; and has received, in return, a very valuable present from the Emperor.

CEYLON.

The following is an extract of a letter from the Honourable Frederic North, Governor of Ceylon, to the Right Honourable Lord Hobart, dated January 1, 1804, received by Lord Camden, one of his Majesty's principal Secretaries of State, and communicated by his Lordship to the *Royal Jennerian Society*:—"Vaccination was unfortunately suspended, in some degree, while the English Medical Gentlemen attended the army at Kandy; and a spurious virus had been made use of in the Northern District, the failures occasioned by which had discredited that beneficial practice. True genuine vaccine matter has, however, been sent thither; and confidence is restored throughout all these settlements, in that mode of inoculation. At Columbo, it is kept up with some difficulty for want of subjects, as almost all the inhabitants of the neighbourhood have had the Small-Pox in some manner or other; and the salutary consequences of the attention of government to that object, appears in the total absence of that disease from the province during the last six months; a circumstance hitherto unknown."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Sword of the Lord. A Sermon preached, May 25, 1804, being the Fast Day. By the Rev. G. H. Glasse, A. M. 1s.

A Sermon preached at the Visitation of the Archdeacon of Norwich, at Walsingham, on May 1804. By Matthew Skinner, M. A. 1s.

A Sermon preached in the Church of Louth at the Anniversary Grand Provincial Meeting of Free-masons; 13th August, 1804. By the Rev. Thomas Orme, D. D. 8vo.

Thoughts on the Trinity. By the Bishop of Gloucester. 8vo. 3s.

An Abstract of the whole doctrine of the Christian Religion; with Observations. By John Anastatius Freylinghausen, Minister of

St. Ulrich's Church, and Master of a School at Halle, in Germany. 8vo. 12s. boards.

Robinson's Scripture Characters. 4 vols. 8vo. Fifth edition. £1. 12s.

Milner's Sermons. Third edition: with his Life. 8vo. 8s.

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MISCELLANEOUS.

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RELIGIOUS INTELLIGENCE.

AMERICA.

WE are aware that we have given offence to many religious persons, by the pointed censure passed on those who have described, as indications of a divine work, the violent agitations, and other extravagances, which have taken place during public worship in some parts of America. We are sorry for it; because we cannot but regard it as a symptom of the prevalence of a very vitiated taste in religion, that these transactions should meet with so many advocates. Every argument, indeed, which we have heard em-

ployed to justify the conduct of those who foster and encourage the irregularities in question, have only tended to show us more forcibly the necessity of making a stand against them. We are strengthened in this resolution, by discovering that the accounts which have represented these excesses, though condemned by us, as obtaining the countenance and approbation of the great body of American Christians, are in that particular greatly exaggerated, if not wholly unfounded. On inquiry we find that these disorders are considered in much

the same light by the discerning part of the religious world in America, in which they have been viewed by the Christian Observer. The General Assembly of the Presbyterian Church, which met at Philadelphia on the 17th of May last, have expressed their disapprobation, not only of the excesses themselves, but of those who have encouraged, or who have not restrained them. The accounts, therefore, which have been published in this country, must have been the production of a few dissidents from the general voice of the American church. The following extracts from the pastoral letter, addressed by that assembly to the ministers and members of their body throughout America, seem fully to confirm this statement.

"After lamenting an unhappy schism separation from the church, of five, who had formerly appeared to be zealous and successful ministers of Jesus Christ, and recommending the cultivation of love and mutual forbearance to their people, they go on to observe, as follows: "With not less regret have we heard of certain extravagances in the exercises and agitations of many persons, who, in this work, otherwise so desirable, have been the subjects of strong religious impressions. That the sudden blaze of divine truth upon a mind hitherto covered with thick darkness; that a deep conviction of guilt, and sense of the wrath of God against an offending worm of dust; especially when these apprehensions are raised to the highest pitch by the power of sympathy and the panic excited by the emotions of a vast assembly; should often produce strong bodily affections, is not surprising to those who are acquainted with the human economy. That the transports of a mind, suddenly brought out of darkness into God's marvellous light, suddenly raised from the borders of despair to the ecstasies of religious hope and joy, should be accompanied with a similar influence on the nervous system, is not incredible. The preceding are not pretended to be assigned as the certain or sole reasons of many extraordinary appearances in some of our southern churches. It is sufficient to answer the views of the assembly, to shew that such cases are adequate to the production of the highest effects of this kind, in order to preserve them from the unjust imputation of a fanatical or demoniacal influence.* But when bodily agitations,

* We doubt whether this reasoning be perfectly satisfactory. These things, if not the effect of fanaticism or demoniacal impressions, a point which it is unnecessary to discuss, may yet lead directly to fanaticism;

which, in most instances, disturb the serious, sober, and rational exercises of the mind, instead of being soothed and restrained within the bounds of decency, are encouraged and excited by those who lead the worship, and some who join in it, they very easily run into excesses highly reproachful to religion. When they go into antic gestures, ridiculous contortions, to movements of apparent levity, and contrary to propriety and religious order, and which resemble the effects of delirium, or of a spirit very different from the spirit of the gospel: these are the evidences of a wild enthusiasm, whose extravagances are infinitely various and unaccountable. When each person has a psalm, a prayer, a triumphant exultation in the public worship of God, is not this the very evil which once took place in the Corinthian Church, which the apostle severely reproves, saying, God is not a God of confusion but of order? In genuine and rational religion, however high and fervent may be its affections, the spirits of the prophets are subject to the prophets. And if so, surely this power is still more necessary for the sake of order, in every ordinary christian.

"We strongly bear our testimony against those persons who pretend to immediate impulses,† and revelations from heaven; those divine communications which were given only to the prophets and apostles, who were appointed by God to reveal to mankind the way of eternal life. When men presume that the Holy Spirit, contrary to the established order of Providence, interferes by particular impulse to direct them in all the common affairs of life; when they deem themselves to be impelled by him, to particular acts, or particular religious exercises, contrary to the established order of the gospel, and the obvious duties of the moment; when, finally, they pretend to miraculous powers, or prophetic influences and the foretelling of future events: all these are evidences of a wild enthusiastic spirit, and tend, eventually, to destroy the authority of the word of God as the sole rule of faith

and they are evidently calculated to give Satan an advantage which he will not fail to employ.

† An author, who has lately thought it incumbent on him to attack, with some degree of apparent animosity, the Christian Observer, is particularly severe on our attributing, to certain religious persons, strange and unfounded notions respecting spiritual impulses. He argues, that the word is neither in the Bible, nor in the vocabulary of the person in question. Admitted. The thing is unscriptural, and therefore, cannot be properly described by a word which is scriptural. There are also persons, he must acknowledge, whose vocabulary is very little to be depended on: who, for instance, "put darkness for light, and light for darkness." The persons condemned in the above letter would, with him, object to the word impulses, and plead for the substitution of influences.

and practice. Ecclesiastical history furnishes us with many examples of such enthusiastic impulses, following great revivals of religion, which have ever been strongly and uniformly condemned by the voice of the whole church: as in the case of the French prophets, the fanatics of Munster, and, we may add, the fanatical Jews, who sprung up in such numbers, and persevered with such obstinacy, even while the disasters of their city and their temple, were daily refuting their predictions. *And it will be a subject of sincere lamentation to us, if any ministers in our communion should unhappily be found to encourage such great evils.* But we hope better things of you, though we thus speak.

“Dear brethren, and fellow-labourers in the gospel of our common Lord, *study to prevent excesses so dishonourable and contrary to the beautiful order of the Church of Christ; or zealously endeavour to repress them wherever they begin to appear.* In a great and general inflammation of the human mind, we ought not to be astonished if these fervours, operating sometimes on weakness, sometimes on an enthusiastic temperament, should impel a few men to very considerable errors and excesses. Such have happened in every revival of religion, and even in every great political commotion; and such especially happened, in various instances, in the memorable and glorious reformation of the christian church from the spiritual thralldom and the errors of Popery. *By common concert and counsel endeavour to restrain every irregularity in the worship of God at its very commencement. Disorders of an enthusiastic spirit may often be checked in the beginning with facility, which, when suffered to proceed, come at length to overleap all the barriers of authority, and burst through all the bounds of order and decency.*”

The good sense of this Assembly was farther shewn by their decision of the following question proposed to them in a letter from one of their ministers, viz. Whether, in the present circumstances of America, it might not be proper to license and ordain men to the work of the ministry without a liberal education. We shall give a few extracts from their reply to this inquiry, which will be found to contain many judicious and useful remarks: and we think that it might be well for the interests of true religion, if some among ourselves who, overstepping in their zeal the bounds of christian order and sobriety, think it their duty

* These reasons, we trust, will serve to vindicate, in the eyes of every considerate christian, the pains which we have taken to expose the mischiefs likely to arise from the disorders which are here condemned.

Christ. Observ. No. 34.

to send forth ignorant and illiterate men as preachers, over the face of the land, would maturely consider and calmly estimate their import.

“Considering the great and ardent zeal on the subject of religion, which has been awakened throughout so large a portion of the United States; the multitudes who are earnestly demanding of you the bread of life, and the few comparatively, who are regularly ordained to break it among them; the reasoning seems specious at first, which would encourage us, in the instances you mention, to depart from the spirit of our standards on this subject: and some plausible facts frequently occur, which appear to confirm this reasoning, and mislead the judgments of many honest and well-meaning men. On all subjects, on which the mind is roused to uncommon ardour, men become eloquent for a season; and even the most weak and ignorant often surprise us by the fluency and pertinency, as well as fervour of their expressions. And in general revivals of the spirit of religion, that copiousness and pathos in prayer and exhortation, which are not uncommonly to be found, even among men who are destitute of any liberal culture of mind; and often even of any considerable natural talents, may tempt themselves, and lead others to conclude, that they are endued with peculiar and extraordinary gifts for the service of the church, which ought not to lie useless and unemployed.

“An ardent zeal too, often united with a certain spiritual pride and self-love, is apt to inspire some weak persons of an enthusiastic temperament, with *vehement impulses* to preach the gospel: which they flatter themselves are calls from heaven. But experience has repeatedly shewn us, that these inward impulses most commonly affect men of great imbecility of mind, or of strong vanity. Experience further shews, that when this fervour is somewhat abated, all their barrenness, and defect of furniture for the holy ministry and the sound interpretation of the sacred scriptures, become manifest: and too many unhappy examples have occurred of those who have abandoned good morals, when deserted by their zeal. And with regard to supposed calls to preach the gospel, no man can be rightly called to that sacred office, out of the regular order which Christ has established in his church—no such inward call can be judged of by any church judicatory, nor distinguished by any certain criterion from the visionary impulses of enthusiasm. The judicatories of the church can judge only of the life and conversation of men, of their knowledge and their talents to teach.

“Besides, we know that the nature of true religion is, to render men humble. And such is the solemnity and importance of the duty of interpreting the word of God to the people, and speaking in his name, that a sincere penitent will rather wait to be sought out than forwardly intrude himself into so holy a call.

ing. And do we not find, in fact, that they are not usually the most prudent, judicious, and qualified to teach among the laity, who are most solicitous to be constituted public guides and instructors in the church?

"We do not say that a liberal education is absolutely essential to a man's usefulness in the ministry of the gospel: but reason and experience both demonstrate its high importance and utility. And when ignorant men are permitted to explain the Holy Scripture, it ought to be subject to the direction and control of others of greater knowledge. But this is an order which it has not been thought proper to adopt in the Presbyterian Church.

"You express your apprehension lest if certain illiterate and unqualified men, should not be admitted to the ministry of the gospel among you, they may withdraw from the church and become the promoters of dangerous schisms. We answer, the path of duty is a safe path. Do what is right, and commit the event to God. If they are men of such a spirit, it is only a new proof that they are most unfit for the office to which they aspire. Parties created by them will neither be important nor durable. But if the gates of the church are opened to weakness and ignorance, she will soon be overflowed with errors, and with the wildest disorders. We shall bring the ministry into disgrace and contempt, which should be like the priesthood of Aaron, without blemish. If men are sincerely desirous of promoting the glory of God, let them first bestow the necessary pains and time to acquire the requisite qualifications for feeding and leading the flock of Christ: let them be regularly initiated into the priesthood; and not hasten to offer unhallowed fire on God's altar. If they are sincerely desirous of doing good, let them do it in that sphere in which they appear destined by Providence to move. In *this every christian*, the poorest and the humblest, has ample scope to exercise his pious and benevolent dispositions, and to exert his talents whatever they may be."

In their report on the state of religion, the Assembly express their satisfaction at the increasing prevalence of vital godliness throughout the greater part of the Presbyteries; and although, through the subtlety of the adversary of souls, and the influence of human frailty, some errors, extravagances, and instances of reproachful behaviour have taken place, yet *these undesirable events have been chiefly confined to one district of no great extent; and they are certainly very rare considering the immense region through which the work has prevailed, and the vast variety of characters who have been its subjects.*

Since the last year the influence of the gospel, they add, has spread over

new and extensive countries to the south and west. In the north-west and north, from the Ohio to the lakes, a vast region, lately a mere wilderness, new churches are forming with astonishing rapidity. Throughout the States of New York, New Jersey, and Albany, the effects of the gospel, though more silent, are not less deep. Sinners are converted, and believers established in faith and hope. That inattention to religion; that tendency to infidelity; that dissoluteness of manners; which so greatly prevailed, are visibly lessened: and the tide of public sentiment begins to flow in a contrary direction. Societies have also increased for the purposes of prayer, and for the promotion of piety and good morals.

Increasing efforts, it is further stated, have been made to extend the knowledge of salvation to the unhappy and enslaved blacks, and to send the blessings of the gospel to the Indian tribes. The reports of the Assembly's Missionaries to the Cherokee and Catawba nations, have rendered the prospect of introducing among them, letters and civilization, the arts of peace and the light of the gospel, more promising than at any former period.

SOUTH AFRICA.

A letter has been received from Dr. Vanderkemp, dated, Feb. 29, 1804, wherein he states that his labours among the Hottentots continue to be successful; and that these poor people make great progress in reading, writing, and religious knowledge. Their zeal also, for the propagation of christianity is said to be remarkable, considering their natural languor, stupidity, and aversion from either mental or bodily exertion.

GREAT BRITAIN.

The following account of the late election of a minister for the Parish of CLERKENWELL, has been sent to us for insertion. We lay it before our readers, without having any knowledge ourselves of the circumstances which are detailed in it.

On the 30th of last July, after a poll of four days continuance, the Rev. Mr. Foster was chosen minister of St. James's, Clerkenwell, by a majority of fifty-eight votes. A scrutiny was immediately demanded by the Rev. Mr.

London, the unsuccessful candidate, and granted by the churchwardens. They have since, however, refused to proceed with the scrutiny, and they have assigned the following reasons for their conduct.

1. The poll was itself attended by a scrutiny. Inspectors were mutually appointed who sifted the suspicious votes, and numbers on each side were, in consequence, rejected.

2. Mr. Foster was declared to be duly elected before any demand for a scrutiny was made.

3. The churchwardens, in granting the scrutiny, acted under an erroneous impression, resulting from the opinion of the vestry-clerk, that it was their duty to do so: but on the fullest investigation it appeared, that a

scrutiny, in such cases, was not known to the laws of England.

4. The churchwardens, having no power to convene witnesses, or administer oaths, could not, of course, conduct the scrutiny in a just and efficient manner.

5. The candidate, who first demanded the scrutiny, refused to be bound by its issue.

6. An enormous expense, probably not less than five or six thousand pounds, would be incurred by the parties without any legal obligation, or any precedent to justify the measure.

In consequence of this refusal, Mr. Lendon has entered a caveat in the Bishop of London's Court, which Mr. Foster has taken the legal steps for removing.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THE French papers for the last month have been filled with pompous details of the proceedings of the new Emperor during his stay at Mentz, whither some of the German Princes went to prostitute their dignity at his feet. On the 12th instant he returned to St. Cloud. The wife of Louis Bonaparte was delivered of a son on the preceding day.

Louis XVIII. has arrived at Calmar, in Sweden, where he has been received with the honours and distinctions due to his rank. Five hundred men of the regiment of Calmar have been appointed to act as a body guard to him.

Great preparations are making for the coronation of Bonaparte, which it is said will take place in November. The Pope, unless prevented by indisposition, is expected to be present, and to assist at the ceremony.

SPAIN.

The probability of a rupture between this country and Spain has been greatly strengthened by recent occurrences. About the close of last month, Lord Harrowby gave notice to the merchants trading to Spain and the Mediterranean, that considerable armaments were preparing in the ports of Spain, of which no satisfactory explanation had been received, or was likely to be given. Nothing further transpired respecting the relative situation of the two governments, until the detention of some Spanish frigates, loaded with treasure, by a squadron of our ships, (the particulars of which will be given under the head of naval occurrences) shewed it to be the determination of our government to force Spain to an explicit avowal of her intentions. Some persons affect to consider war as by no means inevitable, notwithstanding this hostile procedure; but it appears very unlikely that Bonaparte will permit Spain to furnish to this country that security for the maintenance of a strict neutrality, which her late equivocal conduct seems to render necessary. On the justice of the step which has been taken, we have not the means to decide. When parliament meets,

the reasons which led to it will, no doubt, be fully unfolded.

Some parts of Spain have been suffering considerably, both from earthquakes and contagious disease. By the violence of the former, three villages, near Grenada, have been almost entirely buried, many lives lost, and the face of the country in some places, completely changed. By the ravages of the latter, Malaga, Carthagena, and Alicant have suffered very considerably, particularly the former.

GERMANY.

No light is as yet thrown on the purposes with which Bonaparte visited Mentz; but it is expected that considerable changes among the members of the Germanic body will follow the negotiations which took place there. The Emperor of Germany seems to adhere to his system of neutrality. The King of Prussia is reported to have declared to the King of Sweden, that he will permit no military preparations to be carried on in Swedish Pomerania. If the report be authentic, it marks the complete subserviency of this monarch to the views of Bonaparte. It seems a most unjustifiable procedure to require Sweden to intermit those preparations, which may be necessary to secure her own dominions, from the easy aggression of the formidable French force at present stationed in the North of Germany.

HOLLAND.

Reports have been circulated of meditated changes in the constitution of the Dutch Republic. Bonaparte, it is said, is dissatisfied with the present government, on account of the evident reluctance with which they have proceeded in seconding his views against this country.

SWEDEN.

The King of Sweden, in consequence of the "insolent observations which M. Napoleon Bonaparte had allowed to be inserted in the *Moniteur*," has ordered all official intercourse, whether of a public or private nature, to cease between the French legation at Stockholm and his government. He also prohibits the intro-

duction of all French publications. The commercial intercourse between the two countries is, however, permitted to continue undisturbed.

The King of Sweden is said to be increasing his forces, and strengthening the fortifications in Swedish Pomerania, under the apprehension of an attempt on the part of Bonaparte to occupy that province by means of his Hanoverian army.

RUSSIA.

M. D'Oubril, the Russian Charge d'Affaires, addressed a note to M. Talleyrand on the 21st July last, in which he declares that he cannot prolong his stay at Paris, unless the following demands, founded on existing treaties, are first granted, viz. that France shall cause her troops to evacuate Naples, and shall engage to respect in future the neutrality of that kingdom; that a principle shall be immediately established for regulating the affairs of Italy; that the King of Sardinia shall be indemnified for his losses; and that France shall immediately withdraw her troops from the North of Germany, and engage to respect the neutrality of that empire. M. D'Oubril is since said to have quitted Paris; and report adds, that the French legation has been ordered to depart from Petersburg. We are not to infer, however, from these indications of ill-will to France on the part of Russia, that war will follow. Previous to the last war, a complete cessation of intercourse took place between the courts of Paris and Petersburg, at least two years before hostilities commenced: and things might have still continued in that state had the life of the Empress been prolonged.

The Russian arms have obtained some signal advantages over the Persians, on the frontiers of Grusien and Erivan.

AMERICA.

It appears that violent disputes have arisen between the United States and the Spanish Government. It is not only the territory of Louisiana, and the claim preferred by the Americans to Florida, which form the grounds of misunderstanding, but certain injuries which the Americans say that they have sus-

tained in their shipping from the Spaniards, and for which they claim indemnification.

The inhabitants of Louisiana have presented to Congress, a solemn protest and remonstrance against the constitution which has recently been framed for them; affirming their right to frame a constitution for themselves, on those principles of democracy which are the acknowledged basis of the American government. Among other rights which they loudly assert, is that of importing, and holding in perpetual bondage, as many natives of Africa as they may be able to procure.

ST. DOMINGO.

Our limits will not permit us to notice any of the fabricated articles of intelligence which have recently appeared, respecting the proceedings in St. Domingo. It is probable that Dessalines, as we predicted in our number for August, has met with a check in the Spanish part of the island. He is said to have declared war against the Spaniards, on account of their affording shelter in Cuba to the French privateers which hover on the shores of St. Domingo, and capture even the American vessels bound thither.

The Wife of Toussaint L'Ouverture is stated to have arrived at New York, after enduring unheard-of cruelties in France, from the agents of Bonaparte. We shall lay before our readers, next month, such particulars respecting her as we may be able to collect.

SURINAM.

As a proof of the little likelihood which exists, that the chains of the Negroes will be lightened by any efforts on the part of the colonial governments, we insert the following intelligence:

"Sir Charles Green, Governor-general of Surinam, has issued a proclamation laying a tax of two hundred dollars on letters of manumission for all slaves of fourteen years of age and upwards, and one hundred dollars for all under that age, to put a check to the prevailing fashion of the people freeing their Negroes."

Similar acts have been passed in some of our other West India Colonies.

GREAT BRITAIN.

NAVAL OCCURRENCES.

On the 1st instant an attempt was made to destroy a part of the Boulogne flotilla, which lay on the outside of the pier. During the night, a number of coffers and casks, charged with gunpowder, and other combustible materials, which were to be exploded by means of clockwork affixed to them, were towed within a small distance of the enemy's vessels, and left to be drifted among them by the tide. At the same time several fireships were sent among them. The explosions which took place caused considerable confusion among the gun-boats, and it is said that five were destroyed: but that fact may be doubted. The French account states one pinnace only to have been destroyed. Two or three of the

coffers were driven ashore without exploding, so that the French will have a full opportunity of examining their structure, and may possibly, some time or other, turn this new mode of warfare against ourselves. The French gun-brigs seem less disposed to shew themselves on the outside of the pier since this affair took place.

In the bay of Hieres, eleven or twelve settees were very gallantly destroyed by the boats of Lord Nelson's squadron, under a heavy fire, by which four men were killed and twenty-three wounded.

Admiral Cornwallis was obliged, by the violence of the weather, to take shelter in Torbay with a great part of his fleet; but he has again returned to his station off Brest.

The *Althea* Indiaman, richly laden, has been taken by the French.

Two national vessels, and three privateers, have been captured by our cruisers in the West Indies.

Five of the enemy's gun-boats have been destroyed near St. Maloes, by the ships of Sir James Saumarez's squadron.

DOMESTIC OCCURRENCES.

The general attention has been greatly excited by the insertion, in the *Moniteur*, of a number of letters found on board the Admiral Ap-*lin* East Indiaman, lately taken by the French: some of which express the private and undisguised sentiments of persons well known in this country. The propriety of such a publication may fairly be questioned. It can only be ascribed to very unworthy motives: for, without answering any important political purpose, it is calculated to sow discord and unhappiness in private life. The French government will, doubtless, justify the measure on the ground of retaliation: and to this defence, as addressed to us, we have no right to make any exception. The example is our own. Had we not published the intercepted correspondence from Egypt, a measure from which no benefit can be shewn to have arisen, the French might not have thought of the present publication. The circumstance will, however, answer one good end, if it should only serve to point out the advantage to nations, as well as to individuals, of abiding by the golden rule of doing to others as they would that others should do to them.

The French have placed in the front of this collection the letter of a Mr. Stuart Hall to Mr. Petrie, at Madras, which exhibits such a picture of this happy country, happy when compared with any other nation under heaven, as we should have expected only from the pen of a determined jacobin. The next letter, and, perhaps, the first in point of importance, is from Lord Grenville to Marquis Wellesley. It is a pleasure to find in this letter, strong marks of the rectitude of the noble writer. With him, at least, there has been no disguise. He appears here holding the same language which he uttered in the House of Lords, both with respect to the existing ministry (Addington's) and their measures; and with respect to Mr. Pitt. "I enjoy," he says, in one place, "the inestimable advantage of never having concealed, or compromised my opinions in regard to matters of so much political importance." He observes again, "As for eternal enmity, I detest the idea; and if I have an eternal enmity, it is against the partisans of a principle so detestable." It will be satisfactory to those who have no opportunity of seeing the letters themselves, not only to witness these pleasing traits of the character of a man, to whose talents the country has been accustomed to look up with respect; but to hear his opinion on the much agitated subject of French invasion. "It is not so much opinion (if I do not deceive myself) as a perfect knowledge, equivalent to a certainty, which induces me to say, that this

country possesses not only abundant and ample means of defence; but means sufficient to make our enemy repent of his hostile conduct, and to force him to fear, and consequently to respect us."—"To speak of conquering or subjugating ten millions of men, if prepared for battle, and directed by a government desirous and capable of animating their efforts, would be completely ridiculous. But experience has shewn, that number of inhabitants alone, and even advantage of local situation, are nothing, if the direction of the defence remain in the hands of men distinguished only by their imbecility and weakness."

A letter from the Hon. H. Wellesley to his brother, the Marquis, does not exhibit equally favourable traits of openness and simplicity as that of Lord G. A letter from one of the East India Directors gives but a discouraging picture of the state of the company's resources. The other letters are either filled with those alarms respecting invasion, which at the time they were written (August 1803) so generally prevailed; or with accounts of the declension of the markets for East India produce. We were happy, however, to find in them the frequent acknowledgment of a superintending Providence; while in the French Letters, which were published during the last war, no such sentiment occurred.

The publication of those letters will, we doubt not, render many people, when writing by such uncertain conveyances as ships in time of war, careful not to commit to paper what may afterwards appear against them at the bar of the public. But is it not far more certain, that every action, word, and thought, of our lives shall be made known before an assembled world, at the judgment of the great day; than that another packet of letters should fall into the hands of the French? Of the former event, we have the most infallible assurance. The recurrence of the latter is barely probable. How much more powerfully, however, would men, in general, be influenced by the consideration of the latter than of the former event. What can be the reason of this? What but the want of that principle of *true vital faith*, which gives a reality and subsistence to unseen objects? May all who read these lines feel the indispensable necessity of this principle to their future well-being, and labour to acquire a proper impression of the insignificance of every temporal object, when compared with the infinite importance of their eternal interests.

The king, it is said, is, in future, to take up his abode entirely at Windsor and Kew. The former place is now preparing for his reception. We have heard, with the deepest regret, but from authority which we cannot question, that these preparations proceed on Sunday as on other days. Surely it behoves those who have access to his Majesty to acquaint him with this open and flagrant violation of the Sabbath, by persons whom he employs. Surely if he knew of it, it would not be tolerated for one moment.

Alderman Perchard has been chosen Lord Mayor of London for the ensuing year.

DEATHS.

JUNE 16. At Paris, of a dysentery, the Rev. J. Bentinck. A few days since, at Wallingford, on her way to Cheltenham, Mrs. Deane, relict of the late Rev. William Deane, of Bunham Lodge, Berks. Sept. 20. At Gelligron, Glamorganshire, the Rev. Josiah Rees, father to Mr. Rees, of Paternoster-row. Sept. 3. At Orleans, the Rev. John Dring, M. A. Chaplain to the Bishop of Chichester. Sept. 24. At the Rectory-house, Harvington, suddenly, the Rev. Dr. James, a Prebend of Worcester Cathedral, formerly Head Master of Rugby-School. Sept. 29. The Rev. George White, twenty-six years Rector of Huntpill, in Somersetshire. Sept. 30. At Bromley, in Kent, Mrs. Eccles, relict of the late Rev. Mr. Eccles, Rector of St. Mary-le-bow, Stratford, Middlesex. Oct. 5. At her house in Spaffields, aged sixty-five, Lady Anne Agnes Erskine, sister to the present Earl of Buchan and the Honourable Thomas Erskine. Her ladyship was a Trustee for the late Countess of Huntingdon's Chapels, the management of which she superintended. Oct. 6. The Rev. Joseph Lathbury, Rector of the Parishes of Great and Little Livermore, in Suffolk. Same day. At Bristol, the Rev. John William Hamilton, brother to Sir Frederick Hamilton, Bart.

and nephew to Lieutenant-General Sir John Craddock, K. B. Oct. 7. At Coalbrook Dale, aged seventy-four, Mr. Richard Dearman, one of the people called Quakers. He went to bed well on Saturday night, and was found dead in his bed on Sunday morning. Oct. 8. Mrs. Wollaston, wife of the Rev. Francis John Hyde Wollaston, Jacksonian Professor in the University of Cambridge, and Vicar of South Weald, Essex. At Reading, of a paralytic stroke, the Rev. W. Winkworth, Minister of St. Saviour's, Southwark, and Chaplain to the County Gaol of Surry; in both which situations he had been highly useful. On the 17th, of a putrid fever, Thomas William Temple, Esq. of Corpus Christo College, Cambridge; youngest son of the Rev. Dr. Temple, of Northwood-place, Suffolk. Sept. 19. In Well's-street, in his eighty-fifth year, John Woodyer, Esq. formerly an eminent bookseller in the University of Cambridge. Same day, in his sixty-third year, Mr. Mathews, bookseller in the Strand. Same day, at her cottage, near Chertsey, the Right Hon. Lady Stawell, in her forty-fourth year. Sept. 22. At his seat at Wakehurst-place, in Sussex, Joseph Peyton, Esq. Admiral of the White, in his eightieth year.

ANSWERS TO CORRESPONDENTS.

A. C. blames us for attacking directly the faults of religious professors, and is of opinion that no good is likely to be done by it. We differ from him very widely. Surely what is sinful in conduct loses none of its malignity by being joined with a religious profession. Does it not on that very account call for still more marked reprehension? So thought our Lord, and his Apostles; and so shall we continue to think until we see some stronger reasons for a contrary judgment than A. C. has produced. If it be true that, while religious professors think it a mark of faithfulness to attack directly and pointedly the vices of the world, they will not, as he says, tolerate a work which occasionally reproves their own; there cannot be a stronger proof that in their case, direct and pointed animadversion is greatly needed. But this is not a place to discuss the subject. We shall, probably, pursue it to greater length in a future number, unless some able correspondent should, in the mean time, anticipate our purpose.

PHILOTAS thinks that there is an error in our account of Polycarp. But if he will turn to the passage, he will find that we state his age, at the time of his death, to have been, not eighty-six, but one hundred, consequently he was forty years old when Ignatius suffered martyrdom. The old writers to whom we alluded as "forcible, beautiful, and harmonious," are such as South, Atterbury, Sherlock, Barrow, Swift, Addison, &c.

VIATOR; A FRIEND TO PRACTICAL PREACHING; the Paper on an *Excuse for not attending the Lord's Supper*; E. M.; A CONSTANT READER; F. H.; AN INVESTIGATOR OF TRUTH; BOETHOS; IGNOTUS; C. L.; are intended to be inserted.

Can M. P. inform us where the Manuscript, of which he gives an account, may be seen? We believe there is no collection of the works of the Fathers: but such of them as are extant may be had separately. M. P. may, perhaps, derive the information which he wishes to obtain, from *Baxter's History of Councils*, *Wake's Epistles of the Apostolical Fathers*; or from a work, entitled, *S. S. Patrum Apostolicorum Opera genuina, cura Richardi Russell*.

INDAGATOR; AN OBSERVER; AZYMOS; A CHRISTIAN PARENT; A SINCERE FRIEND TO THE CHRISTIAN OBSERVER; F.; and T. C. C.; have been received, and are under consideration.

We are sorry that the plan of our Work will not admit of the insertion of Z's Paper.

W. R.; A BIBLICAL ADVOCATE; EUMENES; and THEOPHILUS; have come to hand, but too late to admit of our even reading them.

The Notice of General Berthier's *Memoir* is also too late; as is the Notice, that a new edition of "The Fashionable World displayed," considerably enlarged, is now printing, and will speedily be published at a reduced price.

We are sorry to say that there is not one of the criticisms of THEODOSIUS in which we can concur.